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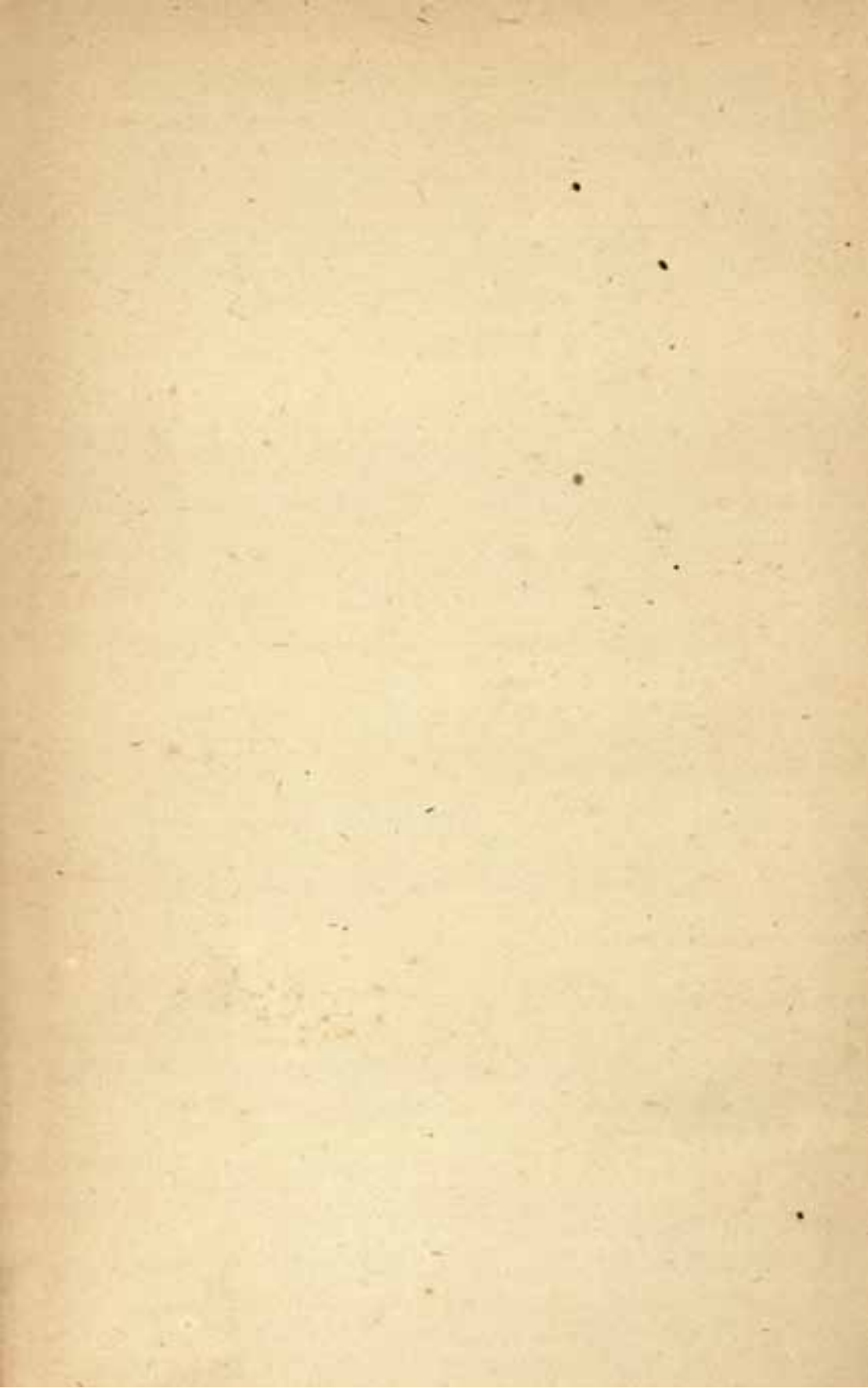
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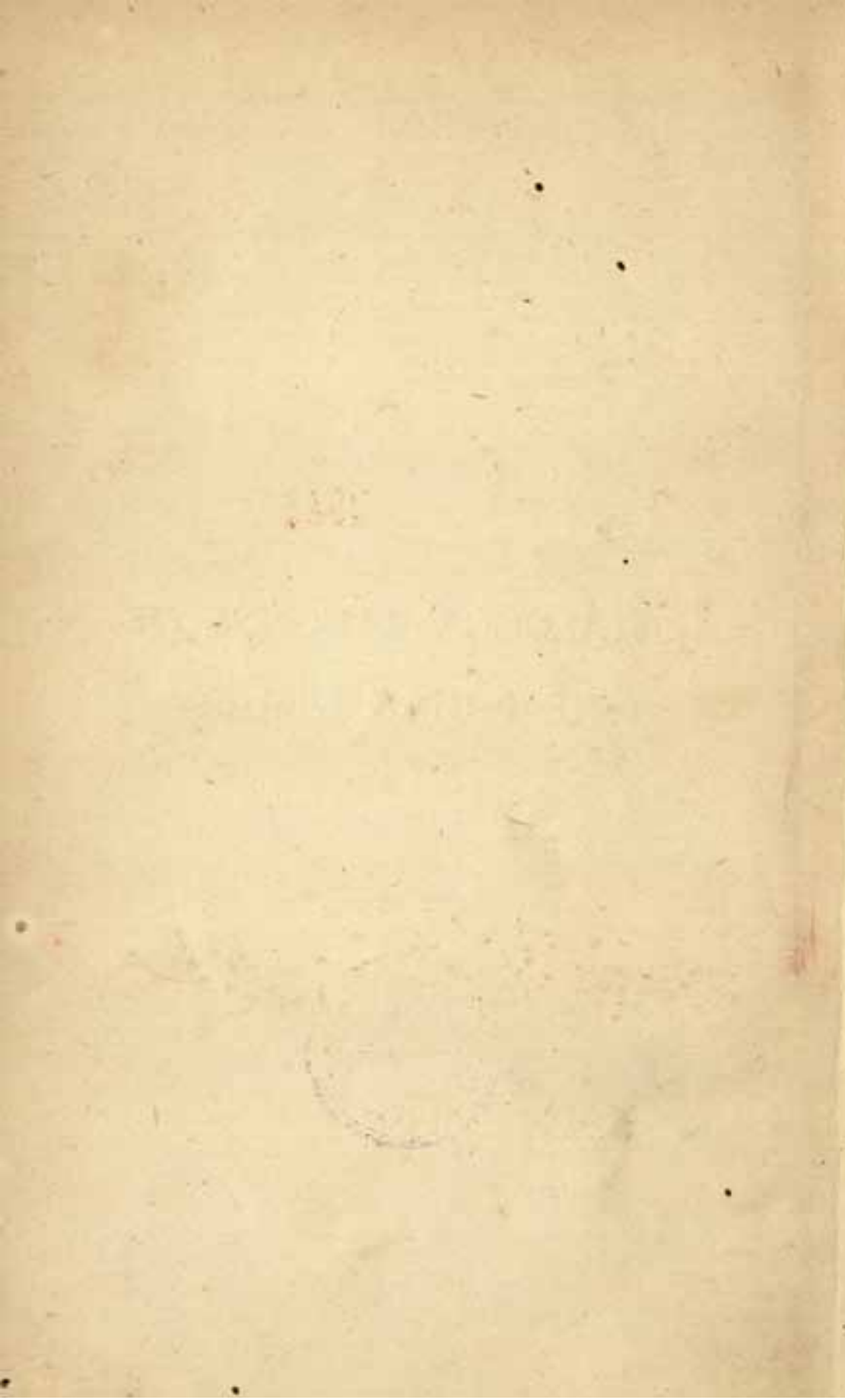




CATALOGUE RAISONNÉ OF  
THE BÛHÂR LIBRARY

I





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VOLUME I

2585

CATALOGUE OF THE  
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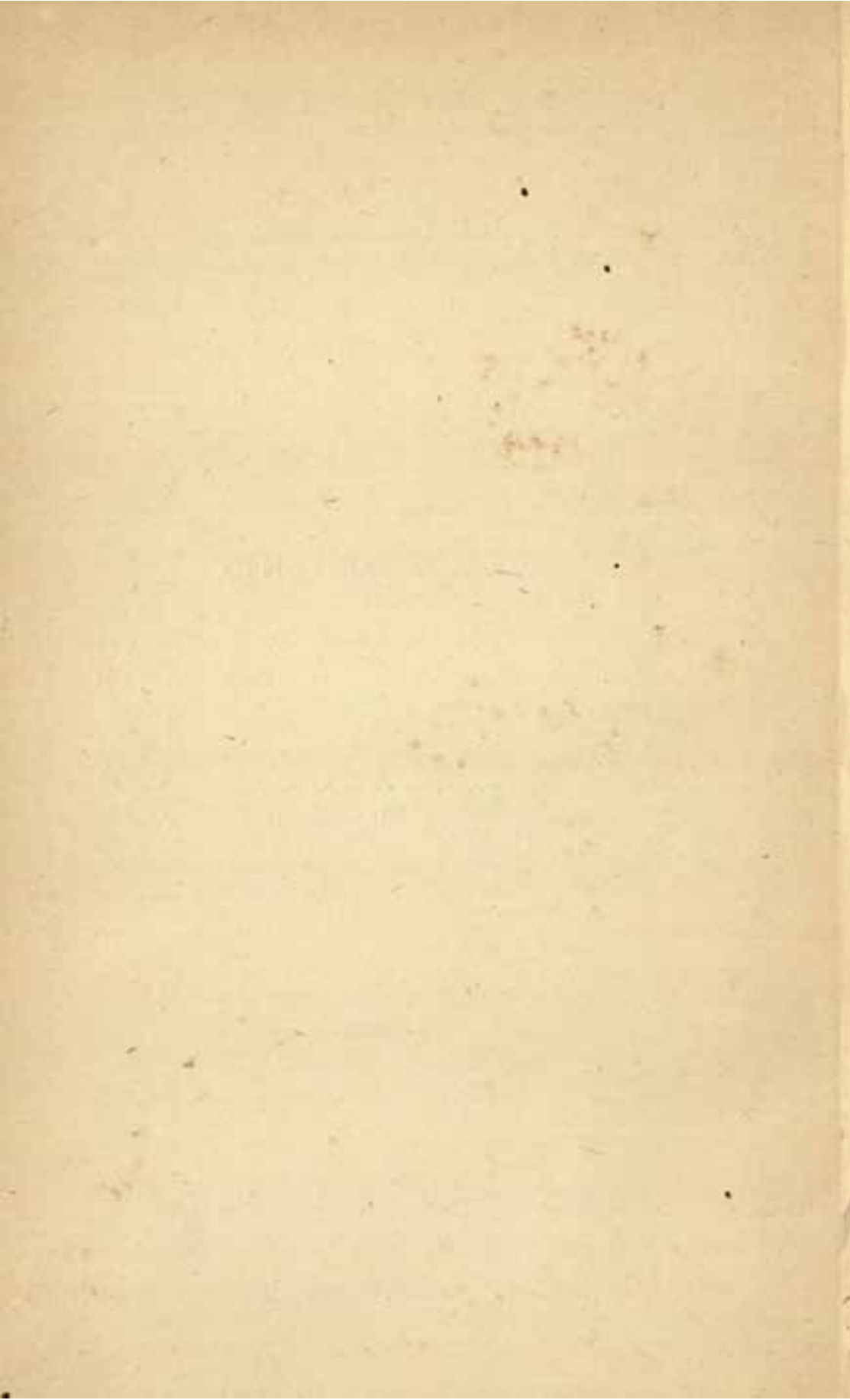
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## PREFACE.

It was Munshi Sayyid Sadr-ud-Din of Būhār in Bardawān who laid the foundation of the Būhār Library. He was Mir Munshi of Mir Ja'far, Nawwāb of Murshidābād, and tutor to his son and successor, Najm-ud-Daulah. He served subsequently as Munshi to Warren Hastings, and in that capacity played an important part in the transfer of the Diwāni from the Nawwāb of Murshidābād to the East India Company. The Emperor Shāh 'Ālam, who held him in high esteem, appointed him *Mutawalli* (Trustee) of the Bā'is Hazāri Parganahs of Bengal, the tenure of which had been granted to the eminent saint, Sayyid Jalāl Tabrizi (d. A.H. 642-A.D. 1244) who came to Panduah, in Bengal, in the seventh century of the *Hijrah*.

In A.H. 1189-A.D. 1775 Munshi Sadr-ud-Din founded the famous Jalāliyah Madrasah, placing at its head Maulānā 'Abd-ul-'Alī of Lucknow (d. A.H. 1225-A.D. 1810), popularly known as Bahr-ul-'Ulūm or the "Sea of Knowledge," the distinguished Indian scholar and writer. Munshi Sadr-ud-Din attached to the Madrasah the "Jalāliyah Library," as the Būhār Library was originally designated. The income of the Bā'is Hazāri Parganahs provided the funds required for the Jalāliyah Madrasah and the Library.

Munshi Sadr-ud-Din died on the 14th of Ramādan, A.H. 1211-A.D. 1796. The other member of the Būhār family with whom we are concerned is another Sadr-ud-Din, the great-grandson of Munshi Sayyid Sadr-ud-Din, and to be distinguished from him as *Maulavi* Sadr-ud-Din Ahmad. He was born in Būhār in A.H. 1259-A.D. 1843. He evinced from boyhood an eager taste and exceptional aptitude for Oriental learning. He became a good scholar. A large number of the manuscripts of the Būhār Library contain notes from his hand, showing how attentively he had perused them. The works we owe him are the *Rawā'ih-ul-Mustafā* and an edition of Nasā'i's *al-Khasā'is*. He is reported to have written a reply to Maulavi Shibli Nu'mānī's *Al-Fārūq*; but his work, entitled *Al-Murtaḍā*, remains unpublished.

How extensive the Būhār Library was at the time of the decease of Munshi Sadr-ud-Din is not known. Much is understood to have been lost between that date and the assumption of charge by Maulavi Sadr-ud-Din Ahmad about the middle of last century. It then consisted of only 100 manuscripts and some printed books. By 1905 it had grown by purchase, as well as by the addition of copies of manuscripts in other Indian libraries, to a collection of four hundred and sixty-eight Arabic manuscripts, four hundred and eighty-three Persian manuscripts, one Turkish manuscript, and one Urdū manuscript, besides about nine hundred and forty Arabic, four hundred Persian, and one hundred and forty Urdū books, printed or lithographed. This growth was due entirely to the enthusiastic spirit of Maulavi Sadr-ud-Din Ahmad.

It was the same spirit that dictated the wish that the Būhār Library should remain intact for the use of all succeeding generations of Arabic and Persian scholars. To secure this Maulavi Šadr-ud-Dīn Aḥmad presented the library to the Government of India under an agreement, signed by himself and by the Secretary to the Government of India in the Home Department on behalf of the Secretary of State for India, on the 22nd August, 1904. In accordance with the agreement the Būhār Library, which is always to be so designated, is preserved in a separate room in Metcalfe Hall in Calcutta. Two illuminated manuscripts, one, the Qurān, written in a beautiful minute Naskh by the Emperor Aurangzib, A.H. 1099, the other, a copy of the Panj Šūrah, written in a learned Naskh in gold by the prince Dārā Shikūh, are in the custody of the Trustees of the Victoria Memorial Hall in Calcutta; but this too, is in accordance with the agreement.

Maulavi Šadr-ud-Dīn Aḥmad died in 1905, less than a year after the presentation of the library to the Government of India.

The compilation of a *catalogue raisonné* of the manuscripts was begun by Maulavi Abul Khayr Muḥammad Yūsuf, who held the post of clerk-in-charge of the Būhār Library from July 1905 to October 1906. He dealt only with the Arabic manuscripts. His successor, Maulavi Qāsim Ḥasir Radawī, who held the post from 1906-1909, prepared notices of nearly all the Persian manuscripts. The work was perforce suspended during the incumbency of the next clerk-in-charge, for, although a good Arabic scholar, he was without the aptitude requisite for cataloguing. In December 1914, the Secretary of State for India accorded his sanction to a proposal that Maulavi Hidāyat Ḥusayn, Professor of Arabic and Persian at the Presidency College, Calcutta, should be entrusted with the revision and completion of Maulavi Abul Khayr's catalogue of the Arabic manuscripts, and that Khān Šāhib 'Abd-ul-Muqtadir, the cataloguer of the Persian manuscripts in the Oriental Public Library at Bankipur, should do the same for Maulavi Ḥasir's catalogue of the Persian manuscripts.

I deal in what follows only with the catalogue of the Persian manuscripts. It is less full than some of those that have been published of similar but larger collections of manuscripts. It was thought unnecessary to repeat the biographical accounts of well-known authors that are to be found in other catalogues. Following the example of Dr. E. Blochet in his "Catalogue des Manuscrits Persans de la Bibliothèque Nationale," Khān Šāhib 'Abd-ul-Muqtadir has not given references to notices of other manuscript copies in other catalogues. Full biographical accounts have, however, been given whenever possible, of authors not well known, and each manuscript of special interest has been made the subject of a relatively long notice. A point has been made of placing the notices of the manuscripts so as to show the chronological sequence of the works in the library on history, biography, and the other eight groups. Effort has also been made to ascertain the places of birth and the dates of death of authors. The determination of the precise date of composition, or the approximate date, has been done thoroughly; and the external appearance of the manuscripts, the nature of the hand writing, the existence of lacunae, and the displacing of folios by the binder have always been noted.



Several of the manuscripts here described are of great interest; but the gem of the collection is a unique history of Herat (No. 58), written in the beginning of the eighth century of the *Hijrah* by an author who was himself an eye-witness of most of the events narrated by him. Attention may also be called to a very rare copy of a cosmographical work (No. 97), composed in the beginning of the latter half of the sixth century A.H.; to a rare, though incorrect, copy of Shams-i-Qays's *Al-Mu'jam* (No. 262), a work on rhyme and prosody of which only three other copies are known to exist; to the rare copies of Nizami's *Diwān* (No. 294); the *Magnawis* of Jamāl-i Kanbūhi (No. 357); the *Khamsah* of Sharf Kashmiri (No. 366), and to a very interesting and extremely rare copy of Sharaf-ud-Din 'Alī Yazdī's anthology (No. 431). Among other interesting manuscripts are a beautifully written copy of Firdausi's *Shāh Nāmāh* (No. 276), containing fine illustrations of the Persian school, an illuminated copy of Nizami's *Khamsah* (No. 295); a beautifully illustrated copy of the *Khāwar Nāmāh* (No. 328), representing the finest specimen of Indian miniature painting and calligraphy; and a good and correct copy of Daulat Shāh's *Tadkirat-ush-Shu'arā* (No. 90), dated A.H. 980; and a beautifully written copy of Gazālī's *Kimiyā-i-Sa'adat* (No. 166), dated A.H. 903, transcribed from, and collated with, the author's copy.

The power of lending the manuscripts to scholars, conferred on the Government of India, is narrowly restricted. The relevant clause of the agreement is:—

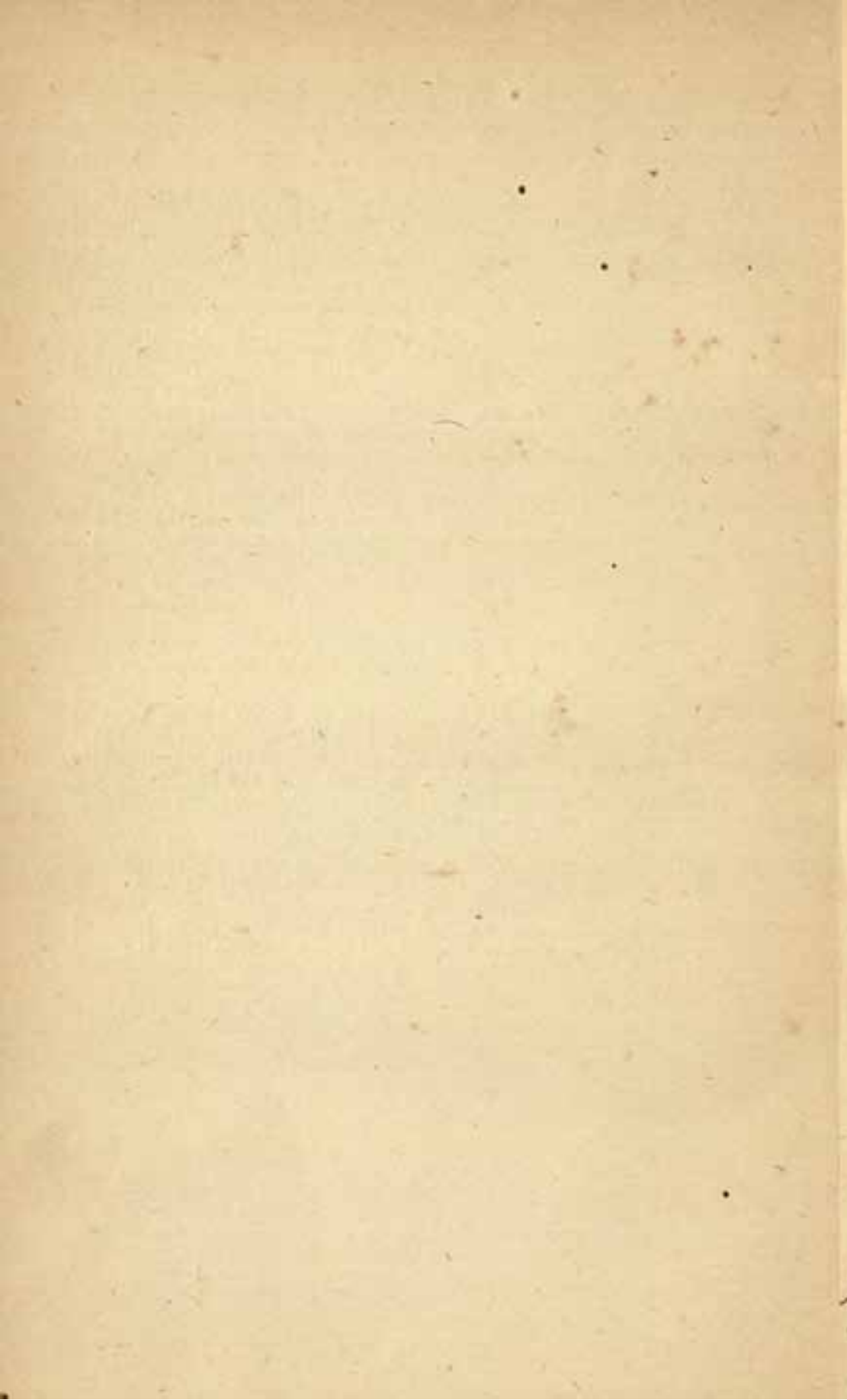
(6) "No illuminated manuscripts in the Bohar Library shall be taken out of the premises of the Imperial Library, except such as the Committee or Trustees of the Victoria Memorial Hall may desire to have removed to, and kept in, such hall, with the approval of the Council of the Imperial Library; and no manuscript of the said Bohar Library shall be taken out of Calcutta."

The hope may be expressed that the publication of this catalogue and the catalogue of the Arabic manuscripts, now far advanced, may serve to make the Būhār Library more widely known to Arabic and Persian scholars. The Imperial Library collections of Arabic, Persian, and Urdū books, now small, but steadily growing, are also freely at the disposal of visitors to the Būhār Library. Dependence is placed on their co-operation in building up these collections.

J. A. CHAPMAN.

IMPERIAL LIBRARY, METCALFE HALL,  
Calcutta, 6th of February, 1919.





# TRANSLITERATION TABLE.

ا = 'a, 'i, 'u.

ث = ṭ.

ج = ch.

ح = h.

خ = kh.

ذ = d.

ز = z.

ش = sh.

س = s.

ص = ḍ.

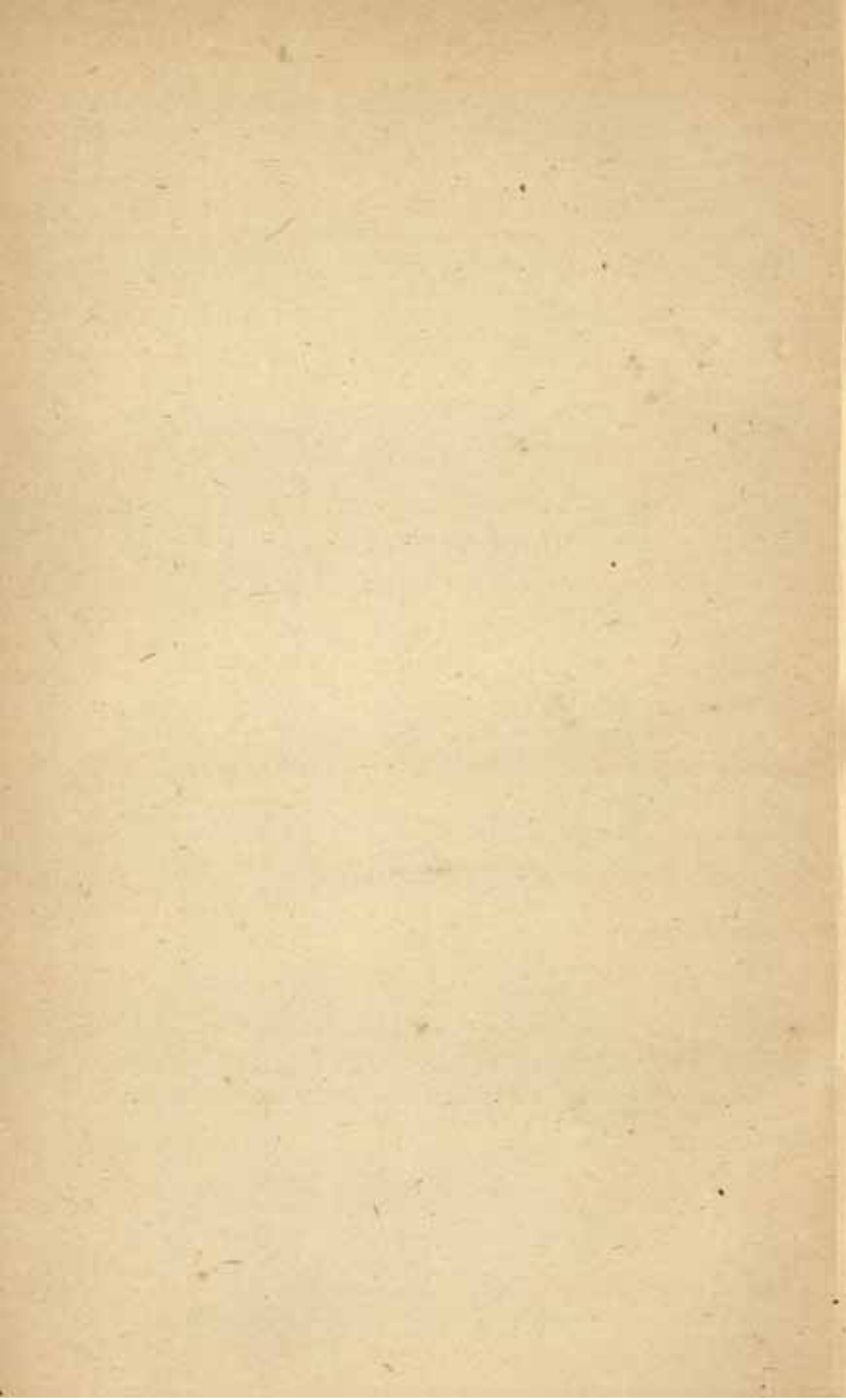
ط = ṭ.

ظ = z.

ع = 'a, 'i, 'u.

غ = g.

ق = q.



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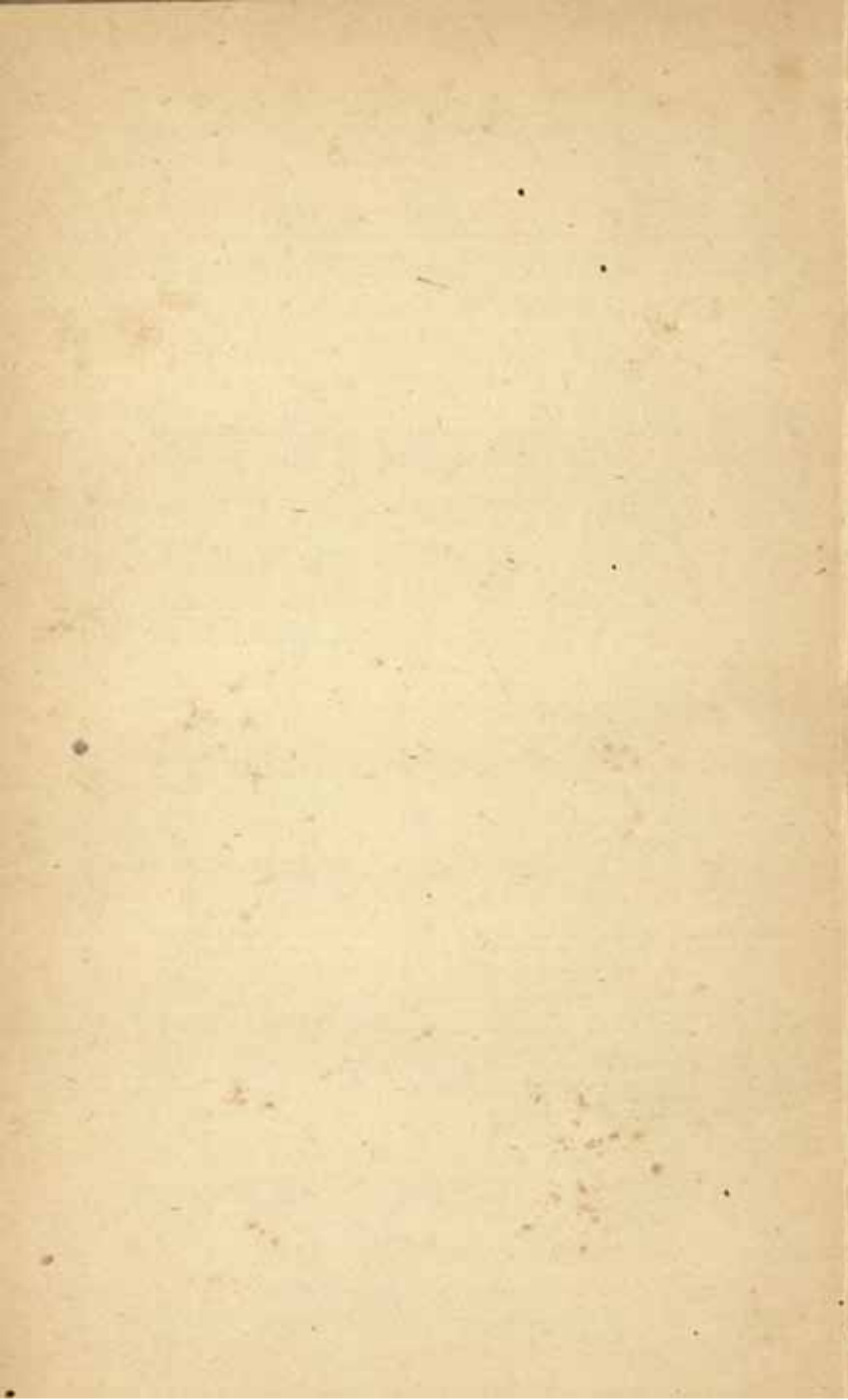
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## I. HISTORY.

### (1) General History.

#### No. 1.

fol. 626; lines 19; size 13×8; 9×4½.

تاریخ گزیده

TARĪKH-I-GUZĪDAH.

A general history of the world from the earliest times to A.H. 730 = A.D. 1329, by Hamd Ullah b. Abi Bakr b. Ahmad b. Naṣr Mustaufi of Qazwin حمد الله بن ابی بکر بن احمد بن نصر مستوفی القزوينی completed in the aforesaid year and dedicated to the Wazir Giyāṣ-ud-Din Muhammad, the son of Rashid-ud-Din Faḍl Ullah.

Beginning:—

سپاس و ستایش پادشاهی را که ملک او بی زوال است \*

The work is divided into an introduction (Fātihah), six chapters (Bābs), each sub-divided into several sections (Faṣls), and an appendix (Khātimah), as follows:—

Introduction, on the creation of the world, fol. 146.

Chapter I, Prophets and sages from Ādam to Muḥammad, fol. 17<sup>a</sup> (in two sections).

Chapter II, Pre-Islamic kings, fol. 80<sup>a</sup> (in four sections).

Chapter III, Muḥammad, his Khallifs, friends and descendants, fol. 127<sup>a</sup> (in six sections).

Chapter IV, Islamic kings, fol. 363<sup>a</sup> (in twelve sections).

Chapter V, Mujtahids, Qāris, Traditionists, Shaykhs, 'Ulamā, and Poets, fol. 545<sup>a</sup> (in six sections). The introductory heading is wanting here.

Chapter VI (wrongly written here باب هشتم), Account of the author's native land Qazwin, fol. 584<sup>a</sup> (in eight sections).

This chapter has been translated by M. Barbier de Meynard in the *Journal Asiatique*, 5<sup>e</sup> série, vol. x, pp. 257-295.

The appendix, containing a description of genealogical tables devised by the author to illustrate general history, is wanting.



Prof. E. G. Browne has reproduced the work in facsimile from a MS. dated A.H. 857, with an introduction. Fol. 407 is blank.

The copy is full of corrections and emendations, but clerical errors and gaps are numerous.

Written in cursive Indian Ta'liq. The headings are written in red.

Not dated, apparently 19th century.

## No. 2.

fol. 101; lines 27-30; size  $10 \times 7$ ;  $8 \times 5$ .

روفا الصفا

### RAUDAT-US-ŞAFÂ.

A fragment of the most popular universal history Raudat-us-Şafâ, which was composed by Mir Khwând (d. A.H. 903 = A.D. 1497) at the request of Mir 'Ali Shîr Nawâ'i. The entire work is divided into eight volumes, but the present copy comprises only the latter portion of the fifth volume beginning with the history of the kings of Egypt, who reigned there after the extinction of the Ismâ'îlis, and ending with the account of Khwâjah 'Ali Muwayyid, the last ruler of the Sarbadârs, corresponding with pp. 94-186 of vol. v of the Bombay Edition.

The MS. opens abruptly thus:—

• اقبیک ترکمان عازم بخارا کردند و با اقبیک گفت که اگر مردم بخارا •

The Raudat-us-Şafâ has been lithographed in Bombay, A.H. 1271, and in Teheran, A.H. 1270-74. A Turkish translation of the work was printed at Constantinople, A.H. 1258.

The present copy, written in a learned Naskh with rubrics, seems to be a correct one.

The last nine folios are damaged and are pasted in several places.

Not dated, apparently 17th century.

A seal dated A.H. 1213 and bearing the inscription کفیل الدینی  
Seal | کفیل الدینی is found on the last folio of the copy.

## No. 3.

fol. 343; lines 20; size  $14 \times 9$ ;  $9\frac{1}{2} \times 6$ .

خلاصة الاخبار

### KHULÂŞAT-UL-AKHBÂR.

A general history from the earliest times to A.H. 905 = A.D. 1499, which the author Giyâş-ud-Dîn b. Humâm-ud-Dîn, surnamed

**Khawānd Amir** غياث الدين بن همام الدين الملقب بخواند امير (born at Herat about A.H. 880 = A.D. 1475, died in Gūjarāt, A.H. 941 = A.D. 1534) abridged from his maternal grandfather Mir Khwānd's well-known historical work *Rauḍat-uṣ-Ṣafā*.

Beginning:—

خلائق کلمات و ارباب اخبار انبياء عالمقدار •

The author wrote the work at the request of Mir 'Alī Shīr Nawā'i. It is divided into a Muqaddimah, ten Maqālahs and a Khātimah.

A great portion of the work has been translated by Major David Price in his *Retrospect of Muhammadan History*.

Written in a clear Nasta'liq within gold and coloured ruled borders with a beautifully illuminated frontispiece and 'Unwān.

Not dated, apparently 17th century.

The MS. is in a very damaged condition.

#### No. 4.

fol. 215; lines 19; size 11×8; 8×5½.

حبيب السير

HABĪB-US-SIYAR.

The well-known universal history from the creation of the world to A.H. 930 = A.D. 1523, by the same Giyās-ud-Dīn b. Humām-ud-Dīn, surnamed Khwānd Amir (d. A.H. 941 = A.D. 1534), who was engaged in this work from A.H. 927-930 = A.D. 1521-1524. Elliot (Bibl. Index, Vol. I, p. 122), however, but on the authority of only one MS., states that the author did not complete his work until A.H. 935 = A.D. 1528.

Beginning:—

طایف اخبار لای نثر انبیاء عالی مقدار •

Edited, Teheran, A.H. 1271; Bombay, A.H. 1273.

The entire work is divided into three volumes (مجلد) each of which comprises four chapters. This library possesses only the first volume bound in two separate parts.

#### PART I.

Iftitāh or Introduction, on the creation, *Iblis*, *Jinns*, etc., fol. 11<sup>b</sup>.

Chapter I, History of the Prophets and philosophers, fol. 16<sup>a</sup>.

Chapter II, History of the kings of Arabia and Persia before Islamism, fol. 131<sup>a</sup>.

Chapter III, History of Muḥammad, fol. 204<sup>b</sup>.



The copy breaks off in the middle of the account relating to the date of the Prophet's birth with the following words:—

پس غرة ربيع الاول يا سه شنبه يا چهار شنبه •

### No. 5.

fol. 216-426; lines and size same as above.

Part II or the continuation of the above, beginning with the words:—

يا چهار شنبه و بظاہرین مقدمه از روی حساب نمی تواند بود که روز  
در شنبه دوازدهم ربيع الاول بوده باشد •

Chapter IV. History of the first four Khalifs, on fol. 322<sup>b</sup>.

Both copies are written in fair Nasta'liq by the same scribe.

The frontispiece of the first part is fairly illuminated.

Not dated, apparently 18th century.

### No. 6.

fol. 119; lines 31; size  $11\frac{1}{2} \cdot 7; 9\frac{1}{2} \times 5\frac{1}{2}$ .

لُبُّ التَّوَارِيخِ

LUBB-UT-TAWĀRIKH.

A general history from the earliest times to A.H. 948 = A.D. 1541 by Yahyā b. 'Abd-ul-Latif ul-Husayni ul-Qazwīni يحيى بن عبد اللطيف الحسيني القزويني who, according to a notice of his life found at the end of this copy (fol. 119<sup>b</sup>), was born on Thursday, the 19th of Du'lqa'd, A.H. 855 = A.D. 1451, and died in Isfahān on the 23rd of Rajab, A.H. 962 = A.D. 1554.

Beginning:—

حمد و سپاس مر خدای را که سلاطین جهان •

The work was written by order of Prince Abul Fatḥ Bahram Mirzā, the fourth son of Shāh Ismā'il Šafawī, and was completed, according to Rien I, p. 104, on the 20th Du'l Hijjah, A.H. 948 = A.D. 1541; but like Rien's copy this one contains several accounts of a later period, e.g. the death of Humāyūn in A.H. 963 = A.D. 1556 (fol. 90<sup>b</sup>) and even of Akbar in A.H. 1014 = A.D. 1605 (fol. 118<sup>b</sup>).

A Latin translation, with the title "Medulla Historiarum," was published in A. F. Büsching's "Magazin für die neue Historie und Geographie," vol. xvii, Halle, 1783.

The work is divided into four parts called Qisms, with numerous subdivisions :—

Qism I, Muḥammad and the twelve Imāma, fol. 2<sup>a</sup>.

Qism II, Pre-Islamic kings, fol. 10<sup>b</sup>.

Qism III (wrongly written here مقالة سيوم), The post-Muḥammadian rulers, fol. 21<sup>b</sup>.

Qism IV, The Ṣafawī Kings, fol. 102<sup>b</sup>.

Written in cursive Nasta'liq within coloured ruled borders.

The colophon is dated the 14th of Ṣafar, A.H. ثلاث و سبع بعد الف, most probably a mistake for ثلاث و سبعون بعد الف, i.e. 1073. It was written at Fathābād in the Deccan by Muḥammad Riḍā bin Muḥammad Ṣāliḥ Maṣḥhadi. The headings are written in red. The names of persons and the titles of books quoted in the text are marked with red lines.

There are several 'Arḍ-didāḥa and notes of the time of Jalāl-ud-Dīn Shāh 'Alam (A.H. 1173-1221 = A.D. 1759-1806), and some others, the dates of which range from A.H. 1173-1195.

## No. 7.

fol. 286; lines 15; size 8 × 5½; 6 × 3½.

نگارستان

### NIGĀRISTĀN.

A very large collection of narrative accounts, extracted from trustworthy historical works, and arranged in proper order under the dynasties to which they relate, by Aḥmad b. Muḥammad b. 'Abdul Gafūr ul-Gaffārī ul-Qazwīnī, better known as Qāḍī Aḥmad Gaffārī احمد بن محمد بن عبد الغفور الغفاري القزويني المشتهر به قاضي احمد غفاري (d. A.H. 975 = A.D. 1567), who, besides this work, wrote the well-known history called Jahān Ārā in A.H. 972—A.D. 1564 and dedicated it to Shāh Tahmāsp Ṣafawī.

Beginning :—

ای طرازندۀ بهارستان • وای نگارندۀ نگارستان

Foll. 138, 283 and 284 have been supplied in a later hand. There is a lacuna after fol. 284<sup>b</sup>.

Written in fair Nasta'liq.

The colophon is dated 22nd Rabi' II, A.H. 168, probably a mistake for 1168.

Scribe :—عبد الرحيم ابن شيع عبدالحی



## No. 8.

fol. 394; lines 34-35; size  $15 \times 8\frac{1}{2}$ ;  $13\frac{1}{2} \times 6$ .

روضة الطاهرين

## RAUDAT-UT-TÂHIRÎN.

A general history from the earliest times to A.H. 1014 = A.D. 1605, by Tâhir Muḥammad b. Imâd-ud-Din Ḥasan b. Sulṭân 'Alī b. Ḥâjī Muḥammad Ḥusayn Sabzwârī طاهر محمد بن عماد الدین حسن بن سلطان علی بن حاجی محمد حسین سبزواری.

Beginning:—

بعد از حمد باری سبحانه تعالی علیه السلام نا محدود \*

According to the author's statement in the preface the first word of the title, which is equal to 1011, is a chronogram for the date of composition of the work, but the history of the reign of Akbar down to his death in A.H. 1014 shows that the work was subsequently brought down to a later period.

The work is divided into five parts (Qisms), subdivided into chapters (Bâbs), and again into sections (Fasls).

A very full table of contents, in which not only the dynasties but the individual kings are enumerated, with the length of their reigns, occupies the first fourteen folios.

Contents:—

Qism I.—Prophets and sages, early kings of Persia and Arab kings, fol. 13<sup>a</sup>.

Qism II.—The first four Khalifs and the Imâms, fol. 179<sup>b</sup>. (Space for the heading is left blank here).

Qism III.—The Turks, Chingiz Khân, Timûr, and the Şafawī kings, fol. 211<sup>b</sup>.

Qism IV.—Hindû traditions, from the Mahābhārat, as translated into Persian by the order of Akbar, fol. 290<sup>b</sup>.

Qism V.—Kings of India with a special history of Akbar from his accession to his death, the nobles, poets and 'Ulamâ of his Court. This Qism ends with an account of the wonders and curiosities of the islands and harbours in the Bay of Bengal.

Qism IV is wrongly followed by the history of the reign of Akbar (fol. 346<sup>b</sup>-374<sup>b</sup>), which really belongs to the latter portion of Qism V, and the history of the earlier kings of India (fol. 377<sup>b</sup>-393<sup>b</sup>), with which the fifth Qism begins, is placed after the history of Akbar. There is a lacuna after fol. 374<sup>b</sup> and the history of Akbar breaks off in the beginning of the account relating to A.H. 1013 (two leaves have been left blank here). There is another lacuna

after fol. 393<sup>b</sup> where the narrative breaks off in the middle of the reign of Humāyūn, and folio 394<sup>a</sup> abruptly opens with the concluding part of the account relating to the curiosities of the islands and harbours of Bengal.

Spaces for headings have been left blank in many places towards the end of the copy.

Written in a fair Indian Ta'liq Foll. 363<sup>a</sup>-374<sup>b</sup> are written in a different hand.

Noted dated, apparently 17th century.

## No. 9.

fol. 636; lines 21; size  $11\frac{1}{2} \times 7$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

منتخب التواريخ

MUNTAKHAB-UT-TAWĀRIKH.

A comprehensive general history from the beginning of the world to the time of Shāh Jahān (A.H. 1037-1069 = A.D. 1628-1659), to whom the work is dedicated, by Muḥammad Yūsuf.

b. Shaykh Raḥmat Ullah ul-Atakī ul-Kan'ānī محمد يوسف بن شيخ رحمت الله التكناني who completed it, according to Rieu, p. 122, in A.H. 1056 = A.D. 1646. See also Bank. Lib. Cat. No. 476.

Beginning:—

جميع معامد و ستایش که مبداء فیض من الاول الی الابد •

The entire work is divided into a Muqaddimah, five Qisms and a Khātimah, but this copy comprises the Muqquadimah and the first three Qisms only, as follows:—

Muqaddimah, divided into four Faṣls:—

1. Utility of history, fol. 9<sup>b</sup>.
2. Creation, fol. 10<sup>a</sup>.
3. Tribes of the *Jinns*, fol. 13<sup>b</sup>.
4. Constitution of the human body, fol. 15<sup>a</sup>.

Qism I, divided into two Bābs:—

1. Prophets and apostles, fol. 18<sup>a</sup>.
2. Ancient sages and philosophers, fol. 134<sup>b</sup>.

Qism II, divided into two Bābs:—

1. Early kings of Persia, fol. 146<sup>b</sup>.
2. Kings who were contemporary with the early kings of Persia, fol. 195<sup>a</sup>.

Qism III, divided into two Bābs:—

1. History of Muḥammad, fol. 238<sup>b</sup>.



2. History of the early Khalifs, the kings of Umayyah and the 'Abbaside Khalifs, fol. 406<sup>a</sup>.

Foll. 622<sup>a</sup>-624<sup>b</sup> are left blank and the accounts of the Khalifs Mu'tadid (A.H. 279-289 = A.D. 892-902), Muqtafi (A.H. 289-295 = A.D. 902-908) and Muqtadir (A.H. 295-320 = A.D. 908-932) are wanting.

The account of the divisions into which the work is divided, given at the beginning of the copy, is erroneous and confusing.

The copy, written in fair Nasta'liq, is full of clerical errors. Spaces for headings have been left blank in several places. The name of the scribe اثیر الدین بوهاری is found at the end of Qism II, fol. 237<sup>b</sup>.

Not dated, apparently 19th century.

The MS. is slightly damaged.

No. 10. (*Turkish*).

fol. 90; lines 15-30; size 11 $\frac{1}{2}$  × 8; 8 × 4.

تقویم النواریکھ

TAQWIM-UT-TAWARIKH.

A very neat copy of the Turkish original of the famous chronological tables composed in A.H. 1058 = A.D. 1648, by Mustafa b. 'Abd Ullah, better known as Hâjî Khalifah مصطفى بن عبد الله المعروف به حاجي خليفة the author of the well-known work *Kashf-uz-Zunûn*, who died in A.H. 1068 = A.D. 1657.

Beginning:—

حمد و ثناء و شکر بی انتہا اول مبداء اول جل و علاہ \*

The Turkish preface is preceded by a short preamble in Persian.

The work has been printed in Constantinople, A.H. 1146.

A Persian translation of the work is noticed in Rieu, i. p. 137.

Contents:—

Preface and introduction treating of the various eras, fol. 1<sup>b</sup>.

Chronological tables for the period extending from Adam to the Hijrah, fol. 9<sup>b</sup>.

Chronological tables from the first year of the Hijrah to A.H. 1045, foll. 20<sup>a</sup>-73<sup>b</sup>.

Each page is divided into ten columns.

Foll. 74 and 75 blank.

The above is followed by tables of dynasties, viz. 25 (in Rieu, Turkish Cat., loc. cit., 26) anterior to Islamism and 109 (in Rieu, *ib.*, 110) posterior to it, foll. 76<sup>a</sup>-80<sup>b</sup>.

Tables of the Osmanli Sultāns, of the grand Wazirs, Qādī-Askars, tutors of the Sultāns and Qādīs of Constantinople, foll. 81<sup>a</sup>-89<sup>b</sup>. These are arranged in five or six columns, which show the name of each dynasty, the number of its sovereigns, its seat, the dates of its rise and of its extinction, and lastly, its duration.

The Khātimah begins on fol. 90<sup>a</sup>.

Written in a learned Ta'liq within red-ruled borders on good thick paper.

Not dated, apparently 17th century.

The additions of numerous historical notes written in Turki, which are found on the margins throughout the copy, the corrections and emendations in several places, and the learned hand in which the copy is written, tend to suggest that the MS. is an auto-graph of the learned author.

## No. 11.

foll. 291; lines 31; size 15 $\frac{1}{4}$  × 8 $\frac{1}{4}$ ; 11 $\frac{1}{4}$  × 5 $\frac{1}{4}$ .

مرآت العالم

MIR'ĀT-UL-'ĀLAM.

A very useful and trustworthy compendium of eastern history from the earliest times to the reign of Aurangzib, compiled in A.H. 1078 = A.D. 1667.

Beginning:—

برترین گوهری کہ تلجداران کشور فصاحت الم \*

The work is usually ascribed to Muḥammad Bakhtāwar Khān محمد بختاور خان (d. A.H. 1096 = A.D. 1685), who in the preface to the work claims the authorship for himself, while the real author is Muḥammad Baqā of Sahāranpūr محمد بقا سہارنپوری (d. A.H. 1094 = A.D. 1683), a friend of Bakhtāwar Khān. For a discussion of this controversial point see Bankipur Lib. Cat. No. 477.

The work is divided into an introduction, seven sections, called نمایش, each sub-divided into several chapters called افزایش and نمود; one appendix, termed افزایش, and a conclusion or خاتمه. A very full table of contents, occupying foll. 2<sup>a</sup>-4<sup>a</sup>, is given in the beginning of the work.

Written in a fair Nasta'liq with the headings in red. The last four folios have been placed in new margins.

Not dated, apparently 18th century.



## No. 12.

fol. 311; lines 13; size  $10\frac{1}{2} \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 6$ .

منتخبات مرآت العالم و طبقات اکبری

MUNTAKHABÂT-I-MIR'ÂT-UL-'ÂLAM WA TABAQÂT-I-AKBARÎ.

Extracts from the Mir'ât-ul-'Âlam (noticed above) and the Tabaqât-i-Akbari.

Foll. 1<sup>a</sup>-101<sup>a</sup>. Extracts from the seventh book of the Mir'ât-ul-'Âlam containing the biographies of the saints and 'Ulamâ from the time of Akbar to the reign of 'Âlamgir and of the celebrated calligraphists from Ibn-i-Maqlah to the author's time. The Khâtimah containing notices of Persian poets (arranged in alphabetical order), begins on fol. 57<sup>a</sup>.

Beginning:—

بیورایش سوم مشتمل بر دو نمود و یک افزایش - نمود اول در ذکر مشایخ

گرام این عهد فرخی مهد •

Foll. 101<sup>b</sup>-104<sup>b</sup> blank.

Foll. 105<sup>a</sup>-131<sup>b</sup>. Extracts from the Tabaqât-i-Akbari, a general history of India from the Muhammadan conquest to the end of the 38th year of Akbar's reign, by Nizâm-ud-Dîn Ahmad bin Muḥammad Muqim-ul-Harawî نظام الدین احمد بن محمد مقیم الهروی (d. A.H. 1003 = A.D. 1594). This is an extract of the concluding portion of the first Tabaqah of the Tabaqât-i-Akbari, containing biographical notices of the nobles, learned men and poets of Akbar's time.

Beginning:—

پوشیده نماند که چون از احوال خیر مال حضرت خلیفۃ الہی فراغ

بست داد •

Foll. 132<sup>a</sup>-135<sup>b</sup> blank.

Foll. 136<sup>a</sup>-311<sup>b</sup>. Extract from the sixth book of the Mir'ât-ul-'Âlam, containing the history of Bâbur, Humâyûn, Akbar, Jahāngir and Shāh Jahān.

Beginning:—

آرایش ششم در ذکر پادشاهان عظیم الشان گورکانیہ کہ گزرار ہمیشہ بہر

ہندوستان را از خس و خاشاک وجود کفار پرداختہ •

This interesting copy, containing the most valuable extracts from the above-named works, is full of learned and useful notes and annotations. These, in most cases, are followed by references

to the *Ā'in-i-Akbari*. For instance, regarding the poet الفنى, on fol. 133<sup>a</sup>, we find the following remark in the margin:—"Who is this? V. my note to No. 42, A.A. p. 223."

From the above facts as well as from handwriting, with which I am quite familiar, it is evident that the author of these valuable notes is no less a person than the famous orientalist H. Blochmann, the translator of the *Ā'in-i-Akbari*. On fol. 1<sup>b</sup> (margin) Mr. Blochmann remarks thus: "This extract of the *Mir'at-ul-'Ālam* by Bakhtāwar Khān contains the most valuable portion of the work, viz. Biographies of holy and learned men, from the time of Akbar, and of celebrated calligraphists; a narration of remarkable events, and a notice of the labour of the author. The *Khātimah* contains Biographies of poets, alphabetically arranged."

Written in fair Indian Ta'liq with the headings in red. The copy was most probably written for Mr. Blochmann.

### No. 13.

fol. 571; lines 23; size 11 $\frac{1}{4}$  × 7; 8 × 4 $\frac{1}{2}$ .

مرآت جهان نما

#### MIR'ĀT-I-JAHĀN-NUMĀ.

A correct and old copy of the *Mir'at-i-Jahān-Numā* or general history of the world, compiled under Aurangzib before A.H. 1094 = A.D. 1682. It is an enlarged recension of the *Mir'at-ul-'Ālam* (see No. 11), which is due, like the shorter work, to the authorship of Muhammad Baqā and not to Bakhtāwar Khān. It was edited after the author's death by his sister's son Muhammad Shafi', A.H. 1095 = A.D. 1683, regarding which question see the Bankipur Lib. Cat. No. 477.

Beginning:—

زینت چہرہ شاہد کلام مجلی مصامد ملک علام النہ \*

The work is divided into a *Muqaddimah*, seven *Payrā'ish* each subdivided into several *Numā'ish*, and a *Khātimah*. A detailed index of the contents with reference to the pages comprises fol. 3<sup>a</sup>-5<sup>a</sup>.

Written in a learned and fair *Nasta'liq* within red-ruled borders.

The date of transcription in the colophon is hopelessly damaged; but the name of the scribe, as far as the mutilation allows us to decipher it, reads تجد النبی سید فیروز سہارنپوری. The copy was apparently prepared in the beginning of the 18th century.

A note on the fly-leaf is dated A.H. 1134.

A seal of Bakht-ul-Mulk Sayf-ud-Daulah Najaf Quli Khān Bahādur Muzaffar Jang, dated A.H. 1191, is found on the fly-leaf

See



at the beginning of the copy. Marginal notes, written mostly in red, are occasional.

### No. 14.

fol. 240; lines 15-19; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $8 \times 4$ .

(تاریخ عام)

(TĀRĪKH-I-ĀM).

An incomplete copy of a general history of the world from the earliest times to A.H. 1134 = A.D. 1721. It is defective at the beginning and opens abruptly thus:—

• علامی شیخ ابو الفضل در شکر و نامہ میگوید کہ مشہور چنانست

The work contains for the most part mere selections of interesting accounts and anecdotes from other histories without any originality. The latter portion of the work dealing with Indian affairs is comparatively more extensive. The work begins with Ādam and ends with an account of the death of Sayyid 'Abd'Ullah Khān, A.H. 1134. It concludes with an enumeration of the names of the Rājās and kings who ruled in India with the dates of their birth, accession and death, commencing with Rājā Judishter and ending with Aurangzib, d. A.H. 1118 = A.D. 1706.

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

## (2) History of Creeds and Sects.

### No. 15.

fol. 424; lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3$ .

توضیح الملل

TAUDĪH-UL-MILAL.

A Persian translation of Abul Fath Muḥammad bin Abul Qāsim 'Adb-ul-Karīm Shahrastānī's (d. A.H. 548 = A.D. 1153) well known Arabic work on religious and philosophical creeds, styled کتاب الملل والنحل, by Muṣṭafā bin Shaykh Khālīqād ul-Hāshimī ul-'Abbāsī, مصطفی بن شیخ خالق داد الهاشمی العباسی, who wrote it by order of Jahāngir in A.H. 1021 = A.D. 1612.

Beginning:—

• حمدی کہ لمعات اشعه انوار آن نیرگی اعتقاد الم

A copy of the oldest Persian translation by Afdal bin Šadr Tarikah of Isfahān, completed A.H. 843 = A.D. 1439 and dedicated to Sultān Shāh Rukh, is noticed in the India Office Lib. Catalogue No. 2541.

A full abstract of the table of contents (foll. 1<sup>b</sup>-11<sup>b</sup>) is given at the beginning of the copy.

The date of transcription is illegible, but apparently the copy was written in the beginning of the 17th century. Several seals of kings of Oudh are found at the beginning and the end.

Written in a clear Nasta'liq within coloured ruled borders.

### (3) History of the Prophets, Muḥammad, Khalifs and the Imāms.

#### No. 16.

foll. 407; lines 17; size 10 × 6½; 7 × 3½.

فتوح ابن ائثم

FUTŪḤ-I-IBN-I-A'ŠAM.

A Persian translation of Khwājah Abū Muḥammad Aḥmad bin A'šam ul-Kūfi's (d. about A.H. 314 = A.D. 926) Arabic work Futūḥ, or history of Islām from Muḥammad's death to the death of Hasan and Husayn and the accession of Yazīd in A.H. 60 = A.D. 680.

Beginning:—

الحمد لله الملك القديم المنان الكريم الرؤف الرحيم الخ

The translation was undertaken about A.H. 596 = A.D. 1199 by Muḥammad bin Aḥmad ul-Mustaufi ul-Harawi محمد بن أحمد بن المستوفي الهروي who died after finishing only a small portion of the work, viz. the greater part of the history of Abū Bakr. It was continued and finished by Muḥammad bin Aḥmad bin Abi Bakr ul-Kātib ul-Mābarnābādi محمد بن أحمد بن أبي بكر الكاتب المابرنابادي.

Written in a clear Nast'aliq within gold and coloured ruled borders, with a frontispiece and an illuminated 'Unwān.

The MS. is worm-eaten and in most places pasted over with thick patches. Dated Muḥarram, A.H. 1074.

Scribe محمد هاشم ولد محمد شريف كجراتي.

Several seals of the later kings of Oudh are found on fol. 1<sup>a</sup>.

Seals



## No. 17.

fol. 378; lines 17; size  $9 \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 3$ .

## ترجمہ مولود النبی

## TARJUMAH-I-MAULŪD-UN-NABĪ.

A Persian translation of Sa'id bin Mas'ūd-ul-Kāzarūnī's history of Muḥammad, by 'Afif bin Sa'id bin Mas'ūd-ul-Kāzarūnī عفيف بن سعيد بن مسعود الكاذرونى who finished the work in A.H. 780 = A.D. 1358.

Beginning:—

و به نستعين - حمد و سپاس بيقين خداي را كه نور محمد صلى الله عليه و سلم پيش از همه چيز آفريد \*

There are serious confusions regarding the title of the work and its authorship. In the colophon of the present copy, as well as in the Ind. Office No. 165, the work is called سير عفيفي Rieu, III, p. 1026<sup>a</sup> gives altogether a different name, viz. تاريخ حسيني; while two copies without any title are noticed in W. Pertsch, Berlin, Nos. 543 and 544.

Again Hāj. Khal. in several places hopelessly confuses the original Arabic and the present translation and their respective authors. A detailed discussion of the various conflicting statements will be found in the Bankipur Lib. Cat. No. 484, where a very old copy of the work dated A.H. 841, with a full description of its contents, is noticed.

The work is divided into four sections, called Qism and a Khātimah, as follows:—

- I.—Creation of the Prophetic Light, down to the birth of Muḥammad, fol. 9<sup>b</sup>.
  - II.—From his birth to his mission, fol. 56<sup>a</sup>.
  - III.—Events which took place after the Prophetic mission during his stay at Mecca, fol. 86<sup>b</sup>.
  - IV.—Events which took place during the period of his flight, fol. 137<sup>a</sup>.
- Khātimah.—On the merit and rewards attached to the act of showing respect to the Prophet and praying for him, fol. 333<sup>a</sup>.

Written in Nim-Shikastah with the headings in red. Foll. 1<sup>a</sup>-3<sup>b</sup> have been supplied in a later hand. The lower halves of foll. 377<sup>a</sup> and 377<sup>b</sup> are wanting.

Dated Thursday the 17th of Dul Hijjah, A.H. 1173.

Scribe:—بهواني سنگهد.

## No. 18.

fol. 164; lines 9; size  $8\frac{1}{2} \times 5$ ;  $6 \times 3$ .

مناقب السادات

## MANÂQIB-US-SÂDÂT.

A work dealing with the praises, merits, qualities and prerogatives of the descendants of the Prophet, by Shihâb-ud-Dîn Daulatâbâdi شهاب الدین دولت آبادی who died in A.H. 848 or 849 = A.D. 1444 or 1445.

Beginning on fol. 5<sup>b</sup>:—

الحمد لله رب العالمين ..... اما بعد بدانکه پندۀ درگاه نبوی و خویدم  
(خادم) بارگاه مصطفوی النعم

Two biographical notices of the author, one taken from the Akhbâr-ul-Akhyâr of 'Abd-ul-Haqq Dihlawî and the other from the سبحة المرجان of Gulam 'Alî Âzâd, are given at the beginning of the copy.

The work is divided into ten chapters enumerated in the beginning

According to the colophon the copy was written for the donor of this Library Maulavî Şadr-ud-Dîn by Hasib-ud-Dîn, and completed on Friday, the 22nd of November, 1889. Another note in the handwriting of the donor says that the MS. was corrected and collated by the above-named Hasib-ud-Dîn and Maulavî Khâdim Husayn on the 1st of Rabî' II, A.H. 1307.

Written in fair bold Nasta'liq.

## No. 19.

fol. 603; lines 21; size  $18\frac{1}{2} \times 12$ ;  $13 \times 8$ .

روضۃ الاحباب

## RAUDAT-UL-AHBÂB.

A very comprehensive history of Muhammad, his family, companions, followers and successors, by Amîr 'Atâ Ullah bîn Faḍl Ullah Jamâl ul-Husaynî (d. A.H. 926 = A.D. 1520) امیر عطاء الله بن فضل الله جمال الحسيني completed in A.H. 900 = A.D. 1494 and dedicated to Mir 'Alî Shîr.



Beginning :—

الحمد لله الذي من على المؤمنين إذ بعث فيهم

The entire work is divided into three books, called Maqṣads.

Maqṣad I.—History of Muhammad and his exploits, fol. 2<sup>b</sup>.

Maqṣad II.—History of the first three caliphs, fol. 251<sup>a</sup>.

Maqṣad III.—History of 'Alī, the twelve Imāms and all the other famous followers of the Prophet, fol. 385<sup>b</sup>.

Each Maqṣad begins with a short preface. A detailed index of the whole contents with reference to pages occupies not less than six folios at the beginning of the copy. A colophon at the end of the first book (fol. 250<sup>b</sup>) says that this part of the MS. was copied in Shawwāl 12, A.H. 1281, by Aṣṭar-ud-Dīn of Būhār and collated by Ḥasib ud-Dīn Aḥmad, 20th Rabi' II, A.H. 1283. This portion is written in a good Nasta'liq. We also learn from this colophon that the second Maqṣad, which is written in a fair Nasta'liq, was collated before the first in A.H. 1282. The third Maqṣad is written in a rough Nasta'liq. Corrections and marginal notes are found throughout the copy.

## No. 20.

fol. 233 (pp. 465); lines 25; size  $17 \times 10\frac{1}{2}$ ;  $12\frac{1}{2} \times 6\frac{1}{2}$ .

### THE SAME.

Another complete and very neat copy of the Raudat-ul-Aḥbāb, written in a beautiful minute Nasta'liq. The colophon of the first Maqṣad is dated A.H. 1294.

Scribe: حسيب الدين أحمد.

## No. 21.

fol. 542; lines 21; size  $11 \times 6$ ;  $8 \times 4\frac{1}{2}$ .

### THE SAME.

A beautiful and exceedingly valuable copy of the first Maqṣad of the Raudat-ul-Aḥbāb. The MS. has been very carefully collated and seems to be a very correct one. Three notes (portions of which have been unfortunately torn away) at the end of the copy, written in the same hand as the text itself, fully testify to the correctness of the MS. and mention various reliable sources which formed the basis of its transcription as follows :—

صورة ما في اصل النسخة

و اتفق اتمام كتيبة هذا الكتاب الشريف والجمع المعتبر اللطيف من كتاب  
كتبه الامير المصطفى المدقق الفاضل الشريعة الهادي للطريقة ابو المقاهر نسيم الدين

محمد بن جمال الدين الحسيني المشتهر بميرك شاه احسن الله تعالى عقابه  
 كما احسن اليه في دنياه وحصل له ما يتمناه في شهر جمادى الآخر سنة اربع  
 وخمسين وتسعمائة من الهجرة النبوية عليه افضل ..... والتحية من  
 رب البرية وصل اللهم على اله الطيبين وعترته ..... الائمة الاثنى عشر  
 الهادين المهديين المعصومين ..... اليوم والمحبين لهم بالصدق واليقين آمين  
 يا رب العالمين •

### و ايضا في اصل النسخة

كذب على ظهر الاصل الذي نقلت هذا دفتر منه ..... اتمام مقابلة  
 وتصحيحه بقدر الوسع والامكان وسبق القلم ..... البصر مرفوعان في اواخر  
 شهر جمادى الآخر من هذه السنة المذكورة صدرا مع نسخة كتبه الامير الكبير  
 المصطفى المدقق الفاضل للشريعة الهادي لطريقة نظام الدين ميرك شاه  
 بن جمال الدين المحدث الحسيني والحمد لله اولا و آخر ظاهرا وباطنا  
 وعلى الله على خير خلفه ومظهر لطفه محمد وآله اجمعين •

### و ايضا في اصل النسخة

بدانك ابن نسخه نقل كرده شد از نسخه مرحومي شيخ معين الدين  
 كه ايشان آن نسخه را از نسخه ميرك شاه محدث نقل كرده بودند و بان تصحيح  
 نموده بودند كمال تصحيح چنانكه تصحيح محدثين مي باشد رحمة الله  
 رحمة واسعة •

Written in a beautiful bold Naskh within gold-ruled borders with a finely illuminated head-piece and a double-page 'Unwân. The headings are written in red. Not dated, apparently 17th century.

Additions, emendations and valuable notes are found throughout the copy.

A note at the beginning of the copy says that this copy with several other books, sold after the death of Mr. Charles, District Judge, Rājshāhi, by order of the Commissioner of that district, was bought in a public sale held in the civil court of the same district, for Rs. 52 (fifty-two rupees)—the price of this copy alone being Rs. 32 (thirty-two rupees).

## No. 22.

fol. 351; lines 17; size  $11\frac{1}{2} \times 8$ ;  $9 \times 5$ .

منتخب روضة الاحباب

MUNTAKHAB-I-RAUDAT-UL-AHBAB.

A very good copy of an abridgment of the preceding work Raudat-ul-Ahbab.

Beginning:—

گلچینی از روضة الاحباب رب یسرو تم بالخیر بعمه و کرمه - سخن در

ابتدای خلقت •

The author of this abridgment, who does not give his name, strictly follows the usual divisions of the original: Book I, fol. 1<sup>b</sup>; Bk. II, fol. 266<sup>b</sup>; Bk. III, fol. 341<sup>a</sup>.

A colophon at the end of Bk. I (fol. 265<sup>b</sup>) says that the MS. was completed in A.H. 1045.

Written in a very learned and clear Nasta'liq hand with the headings in red.

## No. 23.

fol. 479; lines 25; size  $16\frac{1}{2} \times 10$ ;  $12\frac{1}{2} \times 7$ .

معارج النبوة

MA'ARIJ-UN-NUBŪWAT.

The well-known history of the Prophet Muhammad by Khwājah Mu'in-ud-Dīn bin Hāji Muhammad-ul-Farāhī, better known as Mullā Mu'in Miskīn خواجه معین الدین بن حاجی محمد الفراهی

who died in A.H. 907 = A.D. 1501.

Beginning:—

بينا أننا من لادك رحمة وهي لنا من امرنا رشدا الخ •

The work is divided into an introduction, four books and a Khātimah.

Printed in Lucknow, A.H. 1293. A Turkish translation, under the title دلائل نبوت محمدی, appeared in Constantinople, A.H. 1257.

Written in a fair Indian Nasta'liq with the headings in red. Marginal notes and corrections are found throughout the copy. The colophon says that the transcription was finished in Rajab, A.H. 1282, by Shaykh Ajir-ud-Dīn bin Maulawī Miṣbāḥ-ud-Dīn of



Bûhâr and compared with the original, 12th Dulqa'd, A.H. 1284, by Maulawî Hasib-ud-Dîn and Sayyid Sa'adat Husayn of Bûhâr, under the supervision of Maulawî Sayyid Sadr-ud-Dîn Ahmad (the donor of this library) son of Sayyid Karim-ud-Dîn Ahmad-ul-Husaynî of Bûhâr.

## No. 24.

fol. 155; lines 19; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

تاریخ موسوی

TÂRÎKH-I-MÛSAWÎ.

A detailed history of the Prophet Moses by the same Mu'in bin Hâjî Muḥammad-ul-Farâhî, (d. A.H. 907 = A.D. 1501) معین بن حلاجی محمد الفراهی whose well-known work the Ma'ârij-un-Nubûwat (mentioned here, fol. 3<sup>a</sup>, among his previous compositions) has already been noticed (No. 23).

Beginning like the preceding work:—

بِنَا إِنَّا مِنْ لَدُنْكَ رَحْمَةً وَهِيَ لَنَا مِنْ أَمْرِنَا رَشْدًا النعم

This work, also called قصّة حضرت موسی, قصّة موسویہ and قصّة حضرت موسی, was finished in A.H. 904 = A.D. 1498.

In the preface the author says that he compiled this work after thirty-five years' researches.

On the fly-leaf the work is called تاریخ موسوی. Some folios are misplaced at the beginning of the copy. The right order should be 1, 3, 4; 2, 7, 5, 6, 8.

Written in ordinary Indian Ta'lliq.

Not dated, apparently 13th century A.H.

## No. 25.

fol. 354; lines 17; size  $9\frac{1}{2} \times 6$ ;  $7 \times 3\frac{1}{2}$ .

روضۃ الشهداء

RAUDAT-USH-SHUHADĀ.

A detailed history of the martyrdom of 'Alî and his family especially of Hasan and Husayn, composed by Husayn Wā'ilî Kāshifî (d. A.H. 910 = A.D. 1505) حسین واعظ کاشفی the author of the well-known work Anwâr-i-Suhaylî.

The work has been printed in Lahore, A.H. 1287.



Beginning:—

ای شویست درد تو دولی دل ما • و اشوب بانی تو عطلی دل ما

It is divided into ten Bābs and a Khâtimah.

Written in a neat Indian Ta'liq by order of the donor Maulawi Sadr-ud-Dîn.

Dated 13th Jumâdi, A.H. 1290.

Scribe:—Hasib-ud-Dîn Ahmad.

## No. 26.

fol. 138; lines 18; size 9×6; 6×4.

روضة الاشهاب

RAUDAT-UL-AŞHÂB.

A rare copy of the history of the early caliphs, chiefly treating of their merits, qualities and distinctions, composed in A.H. 944 = A.D. 1537, by Wahid-ud-Dîn Muhammad better known as Mir Khân, son of Zayn-ud-Dîn زين الدين الجامي السمرقنابادي (5).

Beginning:—

حمد و ثنا از دل و جان جاری بر زبان و موافق بآن اعمال •

In the preface the author says that in A.H. 907 = A.D. 1501 there arose in Baghdād a body of men who abused the Aşhâb and persecuted the Sunnis and ill-treated them in various ways. This trouble, says the author, continued for several years and extended to Khurāsān, when he, with the object of making them acquainted with the true beauties of Sunnism, composed the present work.

It is divided into a Muqaddimah, four Sections and a Khâtimah. Muqaddimah.—The meaning of Aşhâb, fol. 3<sup>a</sup>.

Section I.—Abû Bakr, fol. 11<sup>a</sup>.

.. II.—'Umar, fol. 40<sup>b</sup>.

.. III.—'Uṣmān, fol. 76<sup>a</sup>.

.. IV.—'Alī, fol. 97<sup>a</sup>.

In the Khâtimah the author praises the Sunnis and depreciates the Shi'ah community.

Written in careless Nasta'liq.

Dated Tuesday, the 30th of Dul Hijjah (year not given), apparently 18th century.

<sup>1</sup> نالیا زين الدين الجامي که در عهد همايون بود:—A note on the margin says:—

## No. 27.

fol. 320; lines 19; size  $11\frac{1}{4} \times 7\frac{1}{4}$ ;  $8\frac{1}{2} \times 5$ .

## لواعع الانوار

## LAWĀMI'UL-ANWĀR.

A rare and valuable copy of a history of Muhammad and the twelve Imāms.

Beginning:—

حمد خالقى كه مسبحان ملا اعلى بل مقرب قاب قوسين او ادنى •

In the preface the author, who calls himself 'Ali bin Husayn Zawwārī علي بن حسين زوارى, says that the present work is a translation from the *Aḥsan-ul-Kibār* of Muhammad bin Abi Zayd bin 'Arab Shāh bin Abi Zayd bin Ahmad bin Husayn bin 'Abd 'llah ul-Husaynī (cf. fol. 320<sup>a</sup>), made by order of Shāh Tahmāsp Šafawī (A.H. 930-984—A.D. 1523-1576) in A.H. 950—A.D. 1543. It is also said (fol. 2<sup>b</sup>) that the translation contains many additions and alterations which are not found in the original, and that it is free from superfluous and unreliable accounts.

It is divided into a Muqaddimah, 14 Bābs and a Khātimah.

Muqaddimah.—در بیان توحید و عدل و نبوت و امامت و معاد و کلام fol. 3<sup>b</sup>.  
چند در ظعن و تعن دشمنان و خارجیان بد نهاد

Of the 14 Bābs, the first three deal with the history of Muhammad, 'Ali (the first Imām) and Fāṭimah, beginning respectively on fol. 35<sup>a</sup>, 65<sup>b</sup> and 198<sup>b</sup>.

The remaining eleven chapters, devoted to the history of the rest of the Imāms, begin respectively on fol. 204<sup>b</sup>, 216<sup>a</sup>, 240<sup>a</sup>, 247<sup>b</sup>, 256<sup>b</sup>, 267<sup>a</sup>, 274<sup>a</sup>, 281<sup>b</sup>, 286<sup>a</sup>, 290<sup>b</sup> and 294<sup>a</sup>.

The Khātimah treating of the prerogatives of 'Ali and an account of the death of ابی بکر and محمد بن ابی بکر begins on fol. 313<sup>b</sup>.

The author of the *Raudāt-ul-Jannāt*, p. 407, deals at some length with the author and his works.

Written in ordinary Nasta'liq within coloured ruled borders. The headings are written in red throughout.

Dated Jumādī I, A.H. 1244.

## No. 28.

fol. 344; lines 15; size  $12 \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4$ .

مناقب مرتضوي

MANÂQIB-I-MURTAÐAWÎ.

A panegyric on 'Ali, the fourth Khalifah, dealing with his virtues and qualities; his holiness, munificence, valour and accomplishments; his accession to the Kbilâfat and his death, by Mir Muḥammad Ṣāliḥ ul-Husaynî ul-Tirmidî, with the takhalluṣ Kashfî مير محمد صالح الحسيني الترمذي المتخلص بكشفي who died in A.H. 1061 = A.D. 1650. His father Mir 'Abd Ullah Tirmidî, poetically called Wasfî, was one of the most distinguished calligraphers of Akbar and a poet of no mean distinction.

Beginning:—

خداوند اعطا کن نشاء فوق \* کہ آغازم بفامت نامے شوق

The work is divided into twelve chapters, and a detailed account of the contents is given in the beginning.

Written in legible Indian Ta'liq. The Arabic texts, frequently quoted, are written in large Naskh with vowels.

Dated 18th Rabi' II, A.H. 1277.

In an endorsement on fol. 1<sup>a</sup> the work is called كتاب سر الکبر في فضائل حيدر.

The names of the scribe and of the person for whom the copy was written are not found anywhere in the copy, although the colophon tells us that they have been given at the beginning. Two seals on fol. 1<sup>a</sup> have been rubbed out by some mischievous hand.

## No. 29.

fol. 319; lines 21; size  $11\frac{1}{2} \times 8\frac{1}{2}$ ;  $9\frac{1}{2} \times 6\frac{1}{2}$ .

جلاء العيون

JALÂ-'UL-'UYÛN.

A Shi'ah history and biography of Muḥammad, 'Ali, Fâtimah and the twelve Imâms by the celebrated Muḥammad Bâqir bin Muḥammad Taqî محمد باقر بن محمد تقی who completed this work in A.H. 1089 = A.D. 1678 and died in A.H. 1110 = A.D. 1698.



Beginning:—

ستایش بی مثل و انبیا سرآورد خداوند بی نیاز است \*

The work is divided into a Muqaddimah and twelve chapters.  
The Contents have been fully described in Rieu. i, p. 154.

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

Scribe:—محمد رضا ابن ارشد علی خان مرحوم.

### No. 30.

fol. 345; lines 25; size  $12\frac{1}{2} \times 8$ ;  $10 \times 5\frac{1}{2}$ .

احسن السير

AHSAN-US-SIYAR.

A very rare copy of the history of the prophets, the Khalifs and the Imāms, composed in A.H. 1114 = A.D. 1702.

Beginning:—

عنوان صحیفه لطیف اخبار انبیاء عظام و فهرست مجعوله شریف آثار  
اصغیاء کرام \*

The author, who calls himself on fol. 3<sup>b</sup> Muḥammad, surnamed Kāzīm, محمد المدعو بکظم, seems to be identical with the author of the Farah Nāmah-i-Fāṭimī, mentioned in Rieu, p. 708, where he gives his name as Hādīq, and refers to the present work as one of his compositions. In the preface to the present work he highly eulogises the Amir Sipahdār Khān Bahādur, son of 'Ālamgir's foster-brother Khān-i-Jahān Bahādur.

The work is divided into a Muqaddimah and five Rukns, as follows:—

Muqaddimah.—Creation of the world; the genii (Bani Jān), fol. 4<sup>a</sup>.

Rukn I.—History of the prophets from Ādam to 'Isā, fol. 5<sup>b</sup>.

Rukn II.—History of Muḥammad from his birth to his flight, fol. 40<sup>b</sup>.

Rukn III.—From his flight to his death, fol. 94<sup>b</sup>.

Rukn IV.—The Khalifs, fol. 179<sup>b</sup>.

Rukn V.—The Imāms, fol. 254<sup>b</sup>.

Each section begins with a preface.

Written in a fair Nasta'liq with the headings in red.

Not dated, apparently 19th century.



## No. 31.

fol. 211; lines 25; size  $11 \times 7$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

## THE SAME.

Another copy of the *Aḥsan-us-Siyar* written in fair Nasta'liq within coloured ruled borders.

The lower halves of the first eight folios have been very clumsily replaced by blank sheets. Several patches of thick papers are also found at the beginning of the copy. The headings are written in red throughout.

Not dated, apparently 18th century.

## No. 32.

fol. 95; lines 23; size  $12\frac{1}{2} \times 8$ ;  $9\frac{1}{4} \times 5\frac{1}{4}$ .

## ترجمة الاسرار

## TARJUMAT-UL-ASRĀR.

A history of Muḥammad and the early Khalifs with an account of the Caliphate of Imām Hasan and Mu'āwiyah. It also contains the dates of birth and death and duration of life of the Khalifs, the twelve Imāms, the fourteen Ma'sūms and several other venerable persons, such as Hamzah, 'Abbās, the Aḥbāb-i-Kahaf, etc., and a description of their places of interment. There is a special chapter treating of the religious duties and observances of Islamism, and of eschatology.

The name of the author is indistinctly written as بندہ کفرین. هیچمدان بن عباد اللہ الصمد کمال اللہ محمد پیر صدیقی انا اللہ برہانہ.

The author, who in some of his verses calls himself کمال اللہ, says that he wrote this work in A.H. 1185 = A.D. 1771.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين والسلام على روح مقدس

وقالب مطهر سبور انبيا \*

The work is divided into 25 sections called فصل, the contents of which are fully stated at the beginning.

Written in Indian Ta'liq.

Not dated, apparently 19th century.

## No. 33.

fol. 95 (pp. 189); lines 13-17; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $8 \times 4\frac{1}{2}$ .

ساعات الكونين

SA'ÂDAT-UL-KAUNAYN.

A legendary account of the death of Ḥasan, Ḥusayn and the martyrs of Karbalā, by Mufti Ikrām-ud-Dīn مفتي اكرام الدين the great grandson of the celebrated 'Abd-ul-Ḥaqq Dihlawī, composed A.H. 1220 = A.D. 1805, for which year the words ربيع الحنين form a chronogram.

Beginning:—

الحمد لله الذي شرف الحسن و الحسين على سائر الخلائق

The full title of the work is ساعات الكونين في بيان فضائل الحسين. It is divided into a Muqaddimah, four chapters, subdivided into several sections, and a Khātimah. A full table of the contents is given at the beginning of the copy.

Written in ordinary Nasta'liq.

Not dated, apparently 19th century.

## No. 34.

fol. 398; lines 19; size  $9\frac{1}{2} \times 7$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

بهجة المباهج

BAHJAT-UL-MABĀHIJ.

A rare, old and valuable copy of a history of Muḥammad, 'Alī, and their descendants, especially dealing with their miracles, by Abū Sa'īd (or Abul Faḍl Kamāl-ud-Dīn, on fol. 1a) Ḥasan bin Ḥusayn Shī'ī Sabzwārī ابو سعيد حسن بن حسين شيعي سبزوارى

Beginning:—

حمد يبعدد و ثنالى يبعدد أن خدائرا كه ابوان معلق آسمان بر افراشته

The author and the work are mentioned among the sources of the Zinat-ul-Majālis composed in A.H. 1004 = A.D. 1595. See Rieu H, p. 758. See also Kashf-ul-Hujub, p. 89.

According to the preface the work is an abridgment of Qutb-ud-Dīn Muḥammad bin ul-Ḥusayn ul-Kidārī's مباهج المباهج.

It is divided into forty-five chapters called Faṣls. A detailed index of the contents with reference to pages is given on the fly-leaf.

Written in good Nasta'liq within coloured-ruled borders with an illuminated frontispiece.

Scribe: حافظ محمد باقر الشریف.

Not dated, apparently 16th century.

The seals (several in number) on the fly-leaf have been effaced by some mischievous hand.

### No. 35.

fol. 69; lines 11; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 5\frac{1}{2}$ .

ده مجلس

DAH MAJLIS.

A legendary account of the death of Muḥammad, Fāṭimah, 'Alī, Hasan, and the martyrs of Karbalā.

According to Stewart, p. 23, and Ethé, Bodl. Lib. Cat. No. 136, it is an extract from the *Rauḍat-ush-Shuhadā* of Husayn Wā'iz Kāshifi (noticed above), or rather an abridgment of the original work. The present copy exactly agrees with the one mentioned in Rieu I, p. 155<sup>b</sup>.

Beginning:—

باز این چه شورش است که در اهل عالم است \*

Each of the ten "sittings" (مجلس) into which the work is divided, is followed by an elegy (in abstract form) of the celebrated Muḥtashim Kāshfi. They are severally devoted to the following persons:

1. Muḥammad, fol. 2<sup>a</sup>; 2. Fāṭimah, fol. 10<sup>a</sup>; 3. 'Alī, fol. 17<sup>a</sup>; 4. Hasan, fol. 25<sup>a</sup>; 5. Muslim bin Aqil, fol. 34<sup>a</sup>; 6. The children of Muslim, fol. 40<sup>a</sup>; 7. Hurr bin Yazid, fol. 46<sup>a</sup>; 8. Qāsim, fol. 50<sup>a</sup>; 9. 'Abbās and 'Alī Akbar, fol. 55<sup>a</sup>; 10. Husayn and 'Alī Aḡgar, fol. 59<sup>a</sup>. The Arabic prayer including the names of the twelve Imāms, mentioned in Rieu (*loc. cit.*), is wanting here.

Written in beautiful bold Nasta'liq within gold and coloured ruled borders on good thick paper. A beautiful copy.

Not dated, apparently 18th century.

### No. 36.

fol. 219; lines 17; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $7\frac{1}{2} \times 3$ .

مجمع المنائب

MAJMA'-UL-MANĀQIB.

A history of the Prophet Muḥammad, 'Alī and the Imāms, by 'Alī bin Ja'far Isfahānī علی بن جعفر اصفهانی



Beginning:—

حمد و سپاس بپرون از وهم و قیاس مر مالک الملکی را سزا ست \*

The author composed this work in India at the age of fifty. He quotes several works as his sources, the best known of which is the *Habib-us-Siyar* (composed, A.H. 930 = A.D. 1523).

The work is not divided into any definite chapters and sections.

The writing in many places is obliterated.

Written in Indian Ta'liq.

Not dated, apparently 18th century.

### No. 37.

fol. 307; lines 12; size  $8 \times 6$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

#### THE SAME.

Another copy of the same *Majma'-ul-Manâqib* written in ordinary Ta'liq.

Dated Calcutta, 16th of Jamâdi II, A.H. 1274.

### No. 38.

fol. 199; lines 15; size  $7 \times 4$ ;  $5 \times 2\frac{1}{2}$ .

مقامد الاولیا فی محاسن الانبیاء

#### MAQÂSID-UL-AULIYÂ FÎ MAĤÂSIN-UL-ANBIYÂ.

A rare and valuable history of the prophets with a short account of the early Khalifs, by Maĥmûd b. Aĥmad bin Ḥasan Fâryâbî محمود بن احمد بن حسن فاريايى

Beginning:—

سپاس و ستایش مر خداوندی را که بقوت قوت نطقه را در اطراف

لسان انسان ودیعت نهاد \*

The name of the author and the title of the work are mentioned in Rieu III, p. 1030<sup>a</sup>.

The work is written in a learned style and is based on the Qurân, Hadîş and other trustworthy authorities.

Contents:—Creation, fol. 3<sup>a</sup>; Âdam, fol. 5<sup>a</sup>; Shîs, fol. 12<sup>a</sup>; Idris, fol. 12<sup>b</sup>; Nûh, fol. 14<sup>a</sup>; Hûd, fol. 19<sup>a</sup>; Sâlih, fol. 20<sup>b</sup>; Ibrâhîm, fol. 22<sup>b</sup>; Lût, fol. 32<sup>a</sup>; Ya'qûb, fol. 34<sup>a</sup>; Yûsuf, fol. 35<sup>b</sup>; Ayyûb, fol. 59<sup>a</sup>; Shu'ayb, fol. 62<sup>a</sup>; Mûsâ, fol. 63<sup>a</sup>; Khidr, fol. 93<sup>a</sup>; Yûsha', fol. 96<sup>b</sup>; Ilyâs, fol. 97<sup>a</sup>; Alyasa', fol. 98<sup>b</sup>; Dilkâf, fol. 99<sup>b</sup>; Ishmâil,



fol. 101<sup>a</sup>; Dā'ūd, fol. 102<sup>a</sup>; Luqmān, fol. 108<sup>b</sup>; Sulaymān, fol. 109<sup>b</sup>; Dūl Qarnayn, fol. 122<sup>a</sup>; Yūnus, fol. 123<sup>b</sup>; Aṣḥāb-ul-Kahf, fol. 128<sup>b</sup>; 'Uzayr, fol. 139<sup>b</sup>; Zakariyā, fol. 142<sup>a</sup>; Yahyā, fol. 145<sup>a</sup>; Maryam, the daughter of 'Imrān, fol. 146<sup>a</sup>; 'Isā, fol. 148<sup>b</sup>; Muḥammad, fol. 160<sup>b</sup>; Mi'rāj, fol. 169<sup>a</sup>; Hijrat, fol. 174<sup>b</sup>; Battle of Badr, fol. 177<sup>b</sup>; Death of Muḥammad (begins without any heading), fol. 191<sup>a</sup> (line 2); Abū Bakr, fol. 195<sup>a</sup>; 'Umar, fol. 195<sup>b</sup>; 'Uṣmān, fol. 196<sup>b</sup>; 'Alī, fol. 197<sup>b</sup>.

The MS. ends with a Khātimah (conclusion) bearing an enumeration of the names of the Khalifs of the Umayyade and 'Abbaside dynasties.

This valuable copy contains corrections and useful explanatory notes throughout. Some of the marginal notes have been cut off by the foolish binder. The notes and seals (which were indeed valuable) on the fly-leaves of the copy have been effaced by some mischievous hand.

Written in clear Nasta'liq within coloured ruled borders.

Not dated, apparently 18th century.

### No. 39.

fol. 235; lines 17; size 12 × 8½; 9 × 5.

#### تذکرة المعصومين

#### TADKIRAT-UL-MA'ŠŪMĪN.

A rare copy of the history of Muḥammad, the twelve Imāms and the fourteen martyrs of Karbalā, by Muḥammad Nādir. محمد نادر.

Beginning:—

• حمد و ثنای فراوان و ستایش و فیاض بی پایان مر آن قادر یگانه را

No particulars of the author and the date of composition of the work are given in the text, but among the numerous authorities quoted by the author as his sources we find a reference to the Takmil-ul-Imān of 'Abd-ul-Haqq Dihlawī (fol. 185<sup>b</sup>), who died in A.H. 1052 = A.D. 1642. This enables us to say that the work was composed in or after the eleventh century of the Hijrah.

The work is divided into fifteen chapters, most of which are subdivided into sections. The actual history is preceded by an account of the trials of some of the prophets, viz:—

Ādam, fol. 1<sup>b</sup>; Nūḥ, fol. 3<sup>b</sup>; Ibrāhīm Khalīl, fol. 5<sup>a</sup>; Ya'qūb and Yūsuf, fol. 7<sup>a</sup>; Yūnus, fol. 11<sup>a</sup>; Ayyūb, fol. 12<sup>b</sup>; Yahyā and Zakariyā, fol. 13<sup>b</sup>; Mūsā, fol. 15<sup>b</sup>.

Chapter 1. Muḥammad, fol. 22<sup>a</sup>; 2. Fāṭimah, fol. 47<sup>a</sup>; 3. 'Alī,

fol. 54<sup>a</sup>; 4. Hasan, fol. 75<sup>a</sup>; 5. Husayn, fol. 84<sup>b</sup>; 6. Zayn-ul-'Abidin, fol. 189<sup>a</sup>; 7. Muhammad Bâqir, fol. 192<sup>a</sup>; (here the name of Ja'far-i-Sâdiq is wrongly substituted for Muhammad Bâqir); 8. Ja'far-i-Sâdiq, fol. 194<sup>b</sup>; 9. Mūsā al-Kāzim, fol. 200<sup>a</sup>; 10. 'Alī Ridā, fol. 209<sup>b</sup>; 11. Muhammad Taqī, fol. 219<sup>b</sup>; 12. 'Alī Naqī, fol. 224<sup>b</sup>; 13. Hasan 'Askari, fol. 226<sup>a</sup>; 14. Muhammad Mahdī, fol. 229<sup>a</sup>; 15. Fourteen martyrs of Karbalā, fol. 235<sup>a</sup>.

The chapters with the subjects treated in each are enumerated in the preface, but chapter 10 is omitted by mistake.

The date of transcription given in the colophon is Tuesday, the 3rd of Ramaḍān. The year is omitted, apparently 19th century. Written in a fair Indian Ta'liq.

## No. 40.

fol. 207; lines 15; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$

مطالع الانوار

MATĀLI-UL-ANWĀR.

A special history of Muhammad, to which the author adds, at the end, a chapter on the early Caliphs, on the Caliphate of Ma'āwiyah and other Caliphs of the Umayyade line, and lastly on eschatology.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين ولا عدوان الا (على)

الظالمين \*

The name of the author as given in this copy is عفيف بن توبكاشاني while in Ethé, Bodl. Lib. Cat. No. 141, he is called عفيفه نور كاشاني. The author quotes as his sources تمديد المعرفة - اخبار - قصص واقعي - ثعلبي - كشاف - مصابيح - مشارق etc.

The work is divided into 21 sections (Fasls) the contents of which are stated on fol. 3<sup>a</sup>-3<sup>b</sup>.

Written in ordinary Indian Ta'liq.

Dated 1st Rajab, A.H. 1238.

Scribe: سيد مظفر علي دهليري من متعلقات ضلع بردول:—

The history is followed by a short treatise containing biographical notices of ancient philosophers comprising fol. 193<sup>b</sup>-207<sup>a</sup>. It begins after three blank folios:—

گفتار در بیان شمع از احوال حکماء عظام بر سهیل اجمال \*



Written in the same hand as above.

A note on the fly-leaf in the hand-writing of the donor says that this MS. was purchased for "one rupee and four annas only."

### No. 41.

fol. 267; lines 12; size  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

آتَشْكَدَه

#### ĀTASHKADAH.

A defective copy of a detailed legendary account of the martyrs of Karbalā in mixed prose and verse. The MS. is defective at both beginning and end. The name of the author can not be traced, but in the verses his poetical nom de plume جوهری occurs frequently. On fol. 9<sup>b</sup> we find that the author quotes the great Shī'ah divine Muhammad Bāqir, who died in A.H. 1110 — A.D. 1698. It is divided into several chapters called آتَشْكَدَه or the "Fire House," each subdivided into several sections called شعله "Flame."

The MS. opens abruptly with the 10th Shu'lah of the fifth Ātashkadah:

شعله دهم کیفیت شب عاشورا و وداع حضرت پیروزگار مفازل هریک \*

and breaks off in the middle of the 10th Shu'lah of the Sixth Ātashkadah.

Written in ordinary Nasta'liq.

Not dated, apparently 19th century.

### No. 42.

fol. 80; lines 15; size  $8 \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

جنگنامه حسینی

#### JANG NĀMAH-I-HUSAYNĪ.

A history of Husayn, preceded by a short notice on the life of Hasan, by an anonymous author. The MS. begins thus without any preface or introduction:—

قصه شاه زادها امیر المومنین حسن و حسین - چنان آورده اند که در  
عرب مردی بود که او را عبد المناف می گفتند \*

Written in ordinary Nim-Shikastah.

Dated Bardawān, 1252 Bengali

Scribe: — امجد علی.

## No. 43.

foll. 21; lines 19; size  $11\frac{1}{2} \times 7$ ;  $9 \times 5$ .

نور الایمان

NŪR-UL-ĪMĀN.

A treatise dealing with the genealogy, miracles, merits, qualities, prerogatives, distinctions, and other particulars of Muhammad and his companions, derived from several reliable works, such as *روضة الصفا* - *كتاب الشفا* - *جامع الأصول* - *شمايل ترمذی* etc., by the celebrated 'Abd-ur-Rahim bin 'Abd-ul-Karim Safipuri of the 19th century.

Beginning:—

الحمد لله رب العالمين و الصلوة ..... اما بعد پوشيده نعمائد  
که حضرت شيخ الاسلام \*

Written in Nim-Shikastah.

Not dated, 19th century.

## (4) History of the Gaznawis.

## No. 44.

foll. 444; lines 17; size  $9\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 2\frac{3}{4}$ .

تاریخ مسعودی

TĀRĪKH-I-MAS'ŪDĪ.

A very splendid copy of the well-known history of the reign of Sultān Mas'ūd bin Sultān Maḥmūd bin Subuktigīn, from A.H. 421 to A.H. 432 = A.D. 1030-1040, by Abul Faḍl Muḥammad bin Husayn-ul-Bayhaqī *البيهقي* who died in A.H. 470 = A.D. 1077.

Begins:—

زندگانی خداوند عالم سلطان اعظم ولي الغم دراز باد الخ \*

The work also known as *تاریخ بیهقي* has been printed in the Bibliotheca Indica, Calcutta, 1862

Written in beautiful Nasta'liq, within gold-ruled borders, with a finely illuminated frontispiece and a double-page 'Unwān. There are several gaps in the text. Dated, A.H. 1040.

Scribe: پیر محمد ابن شیخ جلال قزوچی قریشی الصدیقی —



## (5) History of the Mughals.

## No. 45.

fol. 178; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

هفت رساله تقویم البلدان

## HAFT RISÂLAH-I-TAQWÎM-UL-BULDÂN.

A collection of seven treatises containing short accounts of events chiefly relating to the history of the Mughals, being extracts, most probably from Muḥammad Ṣâdiq's Ṣubḥ-i Ṣâdiq, for which see Ethé, Bodl. Lib. Cat. No. 102.

These treatises correspond with those mentioned in Ethé, Bodl. Lib. Cat. Nos. 106-13.

(1) Foll. 1<sup>b</sup>-14<sup>b</sup>. مجمل تواریخ خواقین ماوراء النهر

A short list of events in the history of Transoxania recorded in chronological order from A. H. 380-1019 = A. D. 990-1610.

Beginning as in Ethé, loc. cit.:—

در سنه ثمانین و ثلثمائیه بغرا خان که اول ملوک آل خاقان است \*

It is remarkable that the colophon of this treatise closely agrees with that of the Bodl. Copy No. 106 except for one or two slight differences. The date of transcription given here is the 3rd (instead of 10th as in the Bodl. Copy) of Ramaḍân, while the year, as in the Bodl. Copy, is not given.

(2) Foll. 15<sup>a</sup>-30<sup>b</sup>. An account of the origin of the Mughal races followed by a short history of Chingiz Khân, Timûr and their descendants, agreeing with the Bodl. Copy No. 108.

Begins:—

الحمد لله رب العالمین ..... این مختصریست در بیان احوال  
اولاد یکتا بن توح \*

(3) Foll. 31<sup>a</sup>-97<sup>b</sup>: رساله در بیان انساب و اسامی خانانی که بعد از  
چنگیز خان در الغ پورت سلطنت نموده اند \*

A short history of the events of the reign of Timûr with an account of those of his children and grandchildren whom Timûr survived.

Begins:—

الحمد لله رب العالمین ..... بدانکه این رساله ایست مشتملبر احوال  
خروج صاحبقران گیتی ستان امیر تیمور گورکان و وقایع زمانی صاحبقرانیش  
تا روز وفات او و تعداد اولاد و اخفادش که در زمان حیاتش موجود بودند \*

This portion is dated Monday, the 12th of Shāwvāl, A.H. 1198.

(4) Foll. 98<sup>b</sup>-157<sup>a</sup>. تذکرۃ الامراء. A collection of biographies of the Amirs of the reigns of Bābur (fol. 98<sup>b</sup>) and Humāyūn (fol. 106<sup>b</sup>). See Bodl. Lib. No. 110.

Beginning :—

الحمد لله رب العالمين ..... این مختصریست در مجمل احوال  
امرای هندوستان \*

This portion is dated the 8th of Dulqa'd, A.H. 1198.

(5) Foll. 157<sup>b</sup>-164<sup>a</sup>. Farmān of Shāh Tahmāsp to Muhammad Khān Sharaf-ud-Dīn Uglī Taklū Beglarbeg of Khurāsān, directing him to give the emperor Humāyūn a hearty reception and to treat him hospitably.

Begins :—

این نقل فرمان شاه جمجاه شاه طهماسب این شاه اسمعیل صفوی  
در باب لوازم استقبال \*

(6) Foll. 165<sup>a</sup>-178<sup>a</sup>. A short history of the events connected with Humāyūn's stay in Persia; his reception, and the hospitality he received from Muhammad Khān; his interview with the Shāh of Persia, etc. See Bodl. Lib. No. 112 (24). A list of the Amirs who accompanied Humāyūn out of Persia is given on fol. 170<sup>b</sup> and of the followers who stayed with him during his exile in Persia, on fol. 173<sup>b</sup>.

Begins :—

عزیمت همایون حضرت جغت آشیلانی نصیر الدین محمد همایون  
بادشاه غازی بصوب عراق \*

The colophon, in which the title of the work is given as کذاب هفت رساله تقویم البلدان, is dated the 10th of Dilqa'd A.H. 1197.

Scribe :—محمد انضل

The seventh treatise, except for a few of the concluding lines, is wanting.

The MS. is in a damaged condition. It is wormed through-out, and in most places pasted with patches of thick papers.

Written in fair Nasta'liq.

## (6) History of Timūr.

## No. 46.

fol. 407 ; lines 23 ; size  $11\frac{1}{2} \times 6\frac{3}{4}$  ;  $8 \times 4$ .

ظفر نامہ

## ZAFAR NĀMAH.

The well-known history of Timūr from his birth to his death (A.H. 736-807 = A.D. 1336-1405), written by Sharaf-ud-Dīn 'Alī Yazdī شرف الدین علی یزدی (d. A.H. 858 = A.D. 1454), who completed it, according to Ḥabīb-us-Siyar (Vol. III, Juz 3, p. 148), in A.H. 828 = A.D. 1424.

Beginning :—

• حمداً کثیراً مبارکاً لمن یوتی الملک من یشاء •

The work has been published in the Bibliotheca Indica. Written in a careless Nasta'liq with the headings in red. The first and the last folios are damaged. Several folios at the beginning have been supplied in a later hand.

Not dated, apparently 18th century. A seal dated 1140 and bearing the inscription صلاح الدین خان قدیری محمد شاه بادشاه غازی is found on the last folio.

## No. 47.

fol. 178 ; lines 13-14 ; size  $8\frac{1}{2} \times 5\frac{1}{2}$  ;  $6\frac{1}{2} \times 4$ .

تُرک تیموری

## TUZUK-I-TĪMŪRĪ.

The autobiographical memoirs of Timūr, translated, it is alleged, from a Turki original, by Abū Ṭālib-ul-Ḥusaynī ابوطالب الحسینی who presented them to the emperor Shāh Jahān probably a short time before A.H. 1047 = A.D. 1637.

Beginning :—

• وانعت السلطان بن السلطان و الخاقان بن الخاقان •

The arrangement of the contents in this copy exactly corresponds with that of the copy noticed in Ethé, Ind. Office Lib. No. 196. The memoirs here are brought down to A.H. 776 (fol. 177<sup>a</sup>) with which ends this copy.



The memoirs are preceded by the *Dastūr-ul-'Amal* of Timūr, which he sent to his ruling sons and nobles.

Written on various coloured papers in two different hands; foll. 1-130<sup>b</sup>; in a careless Nasta'liq and the remaining portion in a fair Nasta'liq. The *Dastūr-ul-'Amal*, comprising three folios, is written in a clear Nasta'liq.

The MS. is wormed and damaged.

Not dated, apparently 18th century.

## (7) History of Nādir Shāh.

### No. 48.

foll. 404; lines 13; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

تاریخ جهانکشی

TĀRĪKH-I-JAHĀNKUSHĀI.

The well-known history of Nādir Shāh from his rise to his death, A.H. 1160 = A.D. 1747, composed by Mirzā Muḥammad Mahdī Khān Astarābādī bin Muḥammad Naṣīr خان محمد مهدی بن محمد ناصر A.H. 1171 = A.D. 1757. It is also known simply as تاریخ نادری.

Beginning:—

• بردانای رموز آگاهی و دقیقه یابان حکمتهای الهی

Several editions of the work have appeared at Teheran (A.H. 1260), Tabriz and Bombay; published for the Asiatic Society of Bengal Calcutta, 1345.

Written in ordinary Indian Nasta'liq with rubrics within coloured ruled borders with an illuminated frontispiece and double-paged 'Unwān. Not dated, apparently 19th century. A note on the fly-leaf at the beginning in the hand-writing of the donor of this library says that he purchased this copy for Rs. 80. There is a lacuna after fol. 201.

### No. 49.

foll. 216; lines 14-15; size  $9 \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

THE SAME.

Another copy of the *Tārīkh-i-Jahān Kushāi*, written in Nim-Shikastah within coloured ruled borders. The headings are written in red throughout.

Patches of thick paper render the text illegible in several places.

Fol. 213<sup>a</sup>; written in a different hand (Shikastah), is dated 15th or 16th of Muharram, A.H. 1167.

## No. 50.

fol. 112: lines 17; size  $10\frac{1}{2} \times 6$ ;  $8 \times 4\frac{1}{2}$ .

بیان واقع

BAYÂN-I-WÂQI'.

A history of Nâdir Shâh from his invasion of India down to his death in A.H. 1160 = A.D. 1747, and of the events that took place during the reigns of Muhammad Shâh and Ahmad Shâh, together with a narrative of the author's travels to Persia and Arabia, by Khwâjah 'Abd-ul-Karîm bin Khwâjah 'Âqibat Mahmûd bin Khwâjah Bulâq bin Khwâjah Muhammad Ridâ. خواجه عبدالکرم

بن خواجه عاقبت مصدود بن خواجه بولاق بن خواجه محمد رضا \*

The author, originally belonging to Kashmîr, came to Dihli and attached himself to Hakim 'Alawi Khân with whom he accompanied Nâdir Shâh from Dihli to Qazwin, A.H. 1154 = A.D. from where he set out for Mecca and finally returned to Dihli, A.H. 1156 = A.D. 1743.

الہی معقل آرا کن بذکر خود بیانم را:—

According to the preface the work is divided into five chapters and a Khâtimah each subdivided into several sections.

I. Rise of Nâdir Shâh and his march to India, fol. 3<sup>b</sup>.

II. Nâdir's return from India and his march to Tûrân, Khwârazm, etc., fol. 24<sup>a</sup>.

III. Events that took place during the time of the author's travels from Qazwin through Persia and Arabia and back to Hugli, fol. 61<sup>b</sup>.

IV. Events that took place from the time of the author's return to the death of Muhammad Shâh, fol. 84<sup>a</sup>.

V. Events of the reign of Ahmad Shâh, fol. 103<sup>a</sup>. Space for the heading is left blank here.

The account in this copy is brought down to A.H. 1166. The Khâtimah is wanting.

A condensed translation, wanting the first chapter and the later additions of the author, was published by F. Gladwin, under the title of "Memoirs of Khojeh Abdul Kurreem," Calcutta, 1788. A fuller translation, made by Lieut. H. G. Pitchard for Sir H. M. Elliot, is preserved in MS. Brit. Mus. Add. 30,782.



The MS. is wormed throughout and the margins are badly damaged.

Written in ordinary Nasta'liq within coloured ruled borders.

Not dated, apparently 19th century.

## (8) History of Persia.

### No. 51.

fol. 210; lines 19; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

مفاتیح العجم

MAFĀTĪH-UL-'AJAM.

A rare copy of the history of the ancient Persian dynasties and their kings, written by the order of the celebrated wazir Mir 'Ali Shīr (d. A.H. 906 = A.D. 1507), by Abul Hasan Ṭabari *ابن الحسن طبري*. The first three folios, supplied in a later hand, are hopelessly damaged.

Beginning:—

(بعد از حمد) خالق جزو كل و نعمت افضل البشر و خاتم الرسل  
بر دل و دیده ..... و بینش مضفی و محتجب مباد •

The author divides the work into four *Ṭabaqāt*, devoted to the four ancient dynasties of Persia, viz. the *Pishdādians* (fol. 2<sup>b</sup>); the *Kayānians*, the *Ashkānians* (the accounts of these two dynasties are intermixed); and the *Sāsānians* (fol. 198<sup>a</sup>). The MS. breaks off in the middle of the account of *شاپور ذوی الکثاف* with the words *شاپور جواب داد که قوم تو بولایت من آمده اند و خرابی بسیار از ایشان .....*

Written in good Nasta'liq with rubrics.

Not dated, apparently 17th century.

### No. 52.

fol. 470; lines 27; size  $13\frac{1}{2} \times 6\frac{1}{2}$ ;  $9\frac{1}{2} \times 4$ .

تاریخ عالم آرای عباسی

TĀRĪKH-I-'ĀLAM ÂRĀ-I-'ABBĀSĪ.

A complete and very valuable copy of the famous history of the life and reign of *Shāh 'Abbās Safawī* and his predecessors, by *Iskandar Munshī اسکندر منشی* who originally completed the



work in A.H. 1025 = A.D. 1616, but afterwards continued it to A.H. 1038 = A.D. 1629.

Beginning :—

چون نشر معتمد کبریای الهی که بیرون از دایره عقول النح

The author originally divided his work into a Muqaddimah on the forefathers and predecessors of Shāh 'Abbās, and two *Ṣahifahs*, the *first* containing the life of 'Abbās from his birth to his accession (A.H. 978-996 = A.D. 1571-1588), the *second*, the first thirty years of his reign (A.H. 996-1025 = A.D. 1588-1616). He subsequently added a continuation, called *Maqṣad-i-Ṣānī*, devoted to the history of the last thirteen years of 'Abbās's reign (A.H. 1025-1038 = A.D. 1616-1629).

Contents :—Preface, fol. 1<sup>b</sup>. After fol. 2<sup>b</sup>, three folios, containing the concluding portion of the preface, and the earlier portion of the Muqaddimah (devoted to the genealogy of Shāh 'Abbās), are missing. History of Shāh Ismā'il, fol. 10<sup>b</sup>; Shāh Tahmāsp, fol. 18<sup>b</sup>.

*Ṣahifah I.* History of Shāh 'Abbās from his birth to his accession, fol. 33<sup>a</sup>.

*Ṣahifah II.* History of 'Abbās from his accession to A.H. 1025 = A.D. 1616, or the history of the first thirty years of his reign, fol. 147<sup>b</sup>.

*Maqṣad-i-Ṣānī.* History of the last thirteen years (A.H. 1025-1038 = A.D. 1616-1629) of 'Abbās's reign, fol. 386<sup>b</sup>.

This beautiful copy is written in a fine clear Nasta'liq within gold-ruled borders with two illuminated head-pieces. The headings are written in red throughout. At the end of the copy is found the following note dated A.H. 1096.

حسب الفرموده سیادت و نجابت پناه صدر جهان الحسینی

الموسوی الشهرستانی سلمه الله و ابتداء سنه ۱۰۹۶ •

The note is followed by a seal of Muẓaffar Husayn with the inscription:

بر اعدای دین شد مظفر حسین

A note on the fly-leaf at the beginning records the price of the MS. as Rs. 140.

### No. 53.

fol. 64; lines 23; size  $13\frac{1}{2} \times 9\frac{1}{4}$ ;  $10\frac{1}{2} \times 1$ .

### THE SAME.

A very defective copy of the 'Ālam Ārā containing only the first portion of the Muqaddimah and the latter part of the

first *Ṣahifah*. After fol. 7<sup>b</sup> there is a lacuna of 90 folios, corresponding to foll. 7 to 97 of the preceding copy.

Beginning as usual :—

چون نشر محمد کبری الہی الم •

Written in ordinary *Ta'liq* within gold and coloured-ruled borders with an illuminated head-piece.

A note on the fly-leaf at the beginning says that the transcription of this copy was finished in Kashmīr in the 10th year of the reign of عالمگیر صاحبزادہ ثانی, most probably meaning 'Ālamgīr (A.H. 1069-1119), the son of the *Ṣāhibqirān-i-Ṣāni* (*Shāh Jahān*). For another copy, dated Kashmīr, A.H. 1074, written by the scribe of this copy, see No. 56.

#### No. 54.

foll. 380 ; lines 23 ; size  $13\frac{1}{2} \times 9\frac{1}{2}$  ;  $10\frac{1}{2} \times 6\frac{1}{2}$ .

THE SAME.

The second *Ṣahifah* of the 'Ālam Arā containing the history of the first thirty years of *Shāh 'Abbās's* reign.

Beginning :—

صحیفہ دوم از تلخیص عالم آرای عباسی عنوان صحیفہ سلطنت  
و عالم آرائی •

Written in ordinary *Ta'liq* by the scribe of the preceding copy within gold and coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 17th century.

#### No. 55.

foll. 194 ; lines 18 ; size  $12\frac{1}{2} \times 7\frac{1}{2}$  ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

THE SAME.

The *Maqad-i-Ṣāni* of the 'Ālam Arā containing the history of the last thirteen years of 'Abbās's reign.

Beginning :—

بعد از حمد و سپاس خالق آسمان و زمین و ستایش و ندایش  
جهان آفرین •

Written in a careless Ta'liq. The original folios have been mounted on new margins.

The MS. is wormed throughout.

Not dated, apparently 18th century.

### No. 56.

fol. 97; lines 23; size  $13\frac{1}{2} \times 9\frac{1}{2}$ ;  $10\frac{1}{2} \times 6\frac{1}{2}$ .

#### THE SAME.

Another copy of the same Maqṣad. Written in ordinary Ta'liq by the scribe of the copy No. 53 within gold and coloured ruled borders with an illuminated head-piece.

A note at the end says that the transcription of the copy was finished in Kashmīr, in Jumadā II, A.H. 1074.

### No. 57.

fol. 135; lines 19; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

تاریخ طاهر وحید

#### TĀRĪKH-I-TĀHIR WAḤĪD.

A defective copy of the history of Shāh 'Abbās II of Persia (A.H. 1052-1077 = A.D. 1642-1666), from his birth to the fifteenth or sixteenth year of his reign, by the well-known poet and historiographer Mirzā Muḥammad Tāhir Waḥīd bin Mirzā Husayn Khān Qazwīnī قزوینی d., according to Ethé, Ind. Office Lib. No. 555, A.H. 1110 = A.D. 1698.

Beginning:—

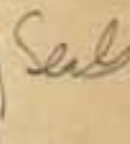
نیایش خالق را سراست که زبانی مصدت سگال را الخ \*

The question of the real extent of this history is still open to discussion. In a copy mentioned by Dr. Dorn, St. Petersburg Catal., p. 292, the account is brought down to A.H. 1074. Ethé, Bodl. No. 301, concludes with A.H. 1064. In Rieu, British Museum Add. 11,632, the account is brought down to A.H. 1066. The present copy is a defective one, and most of the headings towards the end are omitted.

The author does not give any distinct title to the work, and it is known as تاریخ جدید و عباس نامہ و تاریخ شاه عباس ثانی. The present copy is endorsed as اساس الاقتباس فی احوال شاه عباس.



This copy breaks off with the following words:—

که اصول و فروع آن تعلیمی از سنگهای تراشیده صورت انجام یافته بود  
بی آنکه شکستی بارگان ..... 

Written in a clear Indian Ta'liq.

Not dated, apparently 18th century.

Two seals, one of جلال الدوله dated A.H. 1204, and another of زین العابدین dated A.H. 1208, are found on the fly-leaf at the beginning.

The last folio is wormed in many places.

### (9) History of Herat.

#### No. 58.

fol. 275; lines 25; size  $12\frac{3}{4} \times 9$ ;  $9\frac{1}{2} \times 6\frac{1}{2}$ .

تاریخ هرات

TÂRÎKH-I-HARÂT.

This unique and exceedingly valuable work, of which no other copy seems to be extant, is no doubt the most valuable possession of this library. It gives, on an elaborate scale, an accurate account of the city of Herat and the Malik kings of the Kurt race who ruled there, and treats of all the important events of historical interest which took place there between the years A.H. 618-721 = A.D. 1221-1321. Mu'in Asfizari, the author of the Raudât-ul-Janât (a popular history of Herat, composed A.H. 897 = A.D. 1491), who quotes this work as one of his sources, not only freely borrows from it, but bases his entire account of the aforesaid period exclusively on it. For full particulars of the work see my "Notes on a unique history of Herat, discovered in the Bûhâr collection of MSS. in the Imperial Library," published in the Journal of the Asiatic Society of Bengal (New Series), Vol. XII, No. 4 (1916).

Beginning:—

حمد بیداد و سپاس بیقیاس مر حضرت جلال خداوندی را الهی

The author who calls himself in the preface Sayf ibn Muḥammad bin Ya'qûb-ul-Harawî سیف ابن محمد بن یعقوب الهروی but later on simply Sayfi, says that after composing the ethical work Majmû'ah-i-Giyâsî, which he dedicated to his patron Malik Giyâs-ud-Dîn Kurt, the fourth king of Herat of the Kurt race, who

reigned from A.H. 708-729 — A.D. 1308-1328, he was ordered by the said king to write a history of the events which took place in Herat after Chingiz Khān's death (A.H. 624 — A.D. 1226) down to his own time. Hence the composition.

This part of the work comprises 136 dikrs or chapters, fully enumerated in the beginning, foll. 3<sup>b</sup>-9<sup>a</sup>; but from the preface we learn that the author divided the entire work into 400 dikrs. We are further given to understand in the concluding lines that the present volume is the first daftar and that, if chance favours, he (the author) would write the second. It seems quite probable that the author did not live to fulfil his promise.

Of the 136 chapters comprised in this volume, the first (fol. 9<sup>a</sup>) is devoted to the account of the foundation of Herat and the second (fol. 16<sup>a</sup>) to the pre-eminence of Herat, based on those traditions of the prophet which refer to this city. The history itself opens with the third chapter (fol. 17<sup>b</sup>) relating to the expedition sent by Chingiz Khān under Tūti Khān against Khurāsān in A.H. 618 — A.D. 1221 and the general massacre of the inhabitants. In Chapters IV-XI (foll. 19<sup>a</sup>-33<sup>a</sup>) the author gives a vivid account of the sanguinary expeditions of the Mongols against Merv, Nishāpūr and Herat and the ravages wrought by them. In concluding the eleventh chapter the author observes that after the destruction of Herat as there were only 16 survivors whom he enumerates by name (fol. 29<sup>b</sup>) and as the city remained in a desolated condition for 16 years, viz. A.H. 619-634 — A.D. 1222-1236, and no king or governor came forward to rebuild it, he has given a summary account of these years (under Chapters IV-XI). He has, however, dealt elaborately with the history of the remaining period, narrating the events year by year. Chapters XII-XX (foll. 33<sup>b</sup>-48<sup>a</sup>) treat of the history of the rulers and governors who ruled in Herat from A.H. 634-642 — A.D. 1236-1244, before the Maliks of Herat of the Kurt race of Ghor.

The remaining chapters are devoted to the history of the first four kings of Herat of the Kurt race covering the period A.H. 643-721 — A.D. 1245-1321. The history ends with an account of the expedition sent against شاه by Malik Giyās-ud-Din's son Malik Shams-ud-Din in A.H. 721, the year in which the former went on a pilgrimage to Mecca leaving Malik Shams-ud-Din in charge of the government.

A note on fol. 1<sup>a</sup> in the handwriting of Muḥammad Tāhir Ashnā, entitled 'Ināyat Khān, the learned historian and librarian of Emperor Shāh Jahān, adds further interest and value to the copy. In this note 'Ināyat Khān says that this copy of the history of the Maliks of Herat, belonging to his deceased father (Zafar Khān, the governor of Kashmir), reached Kashmir from Lahore at the end of Ramadān, A.H. 1074. The note runs thus:—



هو  
تاریخ ملکان هرات بابت اموال والد مرحوم سلیم رمضان البدرک  
سنه ۱۰۷۴ از اهور بکشمیر رسید و داخل عاریتخانه گردید حوزة عقیبت خان  
ظفر خان عقی عنیما •  
قیمت بیج مهر

In another place on the same page the price of the MS. is written thus:—

قیمت عه مهر

The same folio contains an illuminated but faded star and several seals, of which only one, bearing the inscription علیقلیخان علیقلیخان مرید عالمگیر بادشاه غازی, is legible.

Written in a beautiful, bold and clear Naskh on good thick paper with the headings in red throughout the copy.

The MS. is not dated, but the nature of the handwriting and the general appearance of the copy tend to suggest that it was transcribed during the lifetime of the author or immediately after his death.

The MS. is worm-eaten, mutilated and loosened from the original binding, but fortunately no folio seems to be missing.

## (10) History of Europe.

No. 59.

fol. 274; lines 17; size 10×6; 7½×4.

تنقیح الاخبار

TANQĪH-UL-AKHBĀR.

The full title of the work, as given in the preface, is تنقیح الاخبار فی آثار الادوار. The present volume, which is the seventh, and which seems to be a portion of a general history of the world, deals with the history of Europe from the earliest times down to the 19th century. The last date found here is A.D. 1796.

Beginning:—

هزاران سپیس ایزد توانا را ست که انسانی ضعیف البنیان •

In a short preface the author, whose name is not mentioned anywhere, says that after finishing the history of Africa and Egypt he wrote the seventh volume of the آثار الادوار تنقیح con-



taining the history of *فرنگ* and *روم* (Europe). It begins with the history of Greece and ends with that of Russia. A work on general history, bearing the title *تذوین الاخبار* and composed, A.H. 1125 = A.D. 1713, is noticed in *Ethé, Ind. Office Lib. Nos. 127-128.*

Written in ordinary *Ta'liq* within coloured-ruled borders.  
Not dated, apparently 19th century.

The words *بخط مصنف*, on the fly-leaf at the beginning, suggest that the MS. is an autograph copy of the author.

A seal at the beginning (not legible) is dated A.H. 1255.

## (II) Indian Histories.

### (a) *General History of India.*

No. 60.

fol. 579; lines 19; size  $12\frac{1}{2} \times 7\frac{1}{2}$ ;  $10\frac{1}{2} \times 5\frac{1}{2}$ .

*طبقات اکبری*

*ṬABAQĀT-I-AKBARĪ.*

A general history of India from the time of Subuktigin, A.H. 367 = A.D. 977, to the end of the 38th year of Akbar's reign, A.H. 1002 = A.D. 1593, composed by *Nizām-ud-Dīn Aḥmad bin Muḥammad Muqim of Herat* *نظام الدین احمد بن محمد مقیم هراتی* who died A.H. 1003 = A.D. 1594.

Beginning:—

سپہاں رفعت اسلس بلادشاہ حقیقی را سزد کہ حل و عقد نظم عالم و ضبط  
و ربط بنی آدم النعم •

The work is divided into a *Muqaddimah*, nine *Ṭabaqāt*, and a *Khātimah*.

Contents:—

*Muqaddimah*.—History of the *Ġaznawīs*, fol. 3<sup>a</sup>.

*Ṭabaqah I*.—Sultāns of Dihli from *Mu'izz-ud-Dīn Ġūrī* to *Akbar*, fol. 18<sup>b</sup>.

*Ṭabaqah II*.—Kings of the Deccan, fol. 394<sup>a</sup>.

*Ṭabaqah III*.—Kings of Gujarāt, fol. 433<sup>a</sup>.

The fourth *Ṭabaqah* dealing with the history of the kings of *Mālwah* is placed after the fifth *Ṭabaqah*, on fol. 483<sup>a</sup>.

Tabaqah V.—Kings of Bengal, fol. 478<sup>a</sup>.

The sixth Tabaqah, dealing with the history of the Sharqi kings of Jaunpûr, is wanting.

Tabaqah VII.—Rulers of Kashmîr, fol. 520<sup>a</sup>.

Tabaqah VIII.—Rulers of Sind, fol. 560<sup>a</sup>.

Tabaqah IX.—Rulers of Multân, fol. 566<sup>b</sup>.

The Khâtimah, dealing with a short geographical sketch of the Indian Empire, is wanting.

The work is being edited and translated in the Bibliotheca Indica Series.

The MS. is written in a clear bold Nasta'liq, within gold and coloured ruled borders. Fol. 2<sup>a</sup> is profusely illuminated.

The following folios, written in ordinary Ta'liq, have been supplied in a later hand: 1, 9-16, 21-22, 80-81, 84, 90, 97, 104, 115, (upper part of) 136, (lower corner of) 144, 153-154, 157-158, 208-227, 231-232, 239-240, 244, 251-252, 259-268, 271, 277-286, (lower part of) 302, (upper corners of) 319-326, 336, 341, 344-347, 391-394, 405, 408, 412, 417-420, 429-436, 445, 449-466, 468, 495-498, 530, 549-560, 565, 568, 572, 577-579.

Dated 15th Dulfqa'ad, the 23rd year of Shâh 'Âlam's reign.

(b) *Sultâns of Dihlî.*

No. 61.

fol. 181; lines 27; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

تاریخ فیروز شاہی

TÂRÎKH-I-FÎRÛZSHÂHÎ.

A very good copy of Diyâ-i-Baranî's *تاریخ فیروز شاہی* well-known history of the kings of Dihlî from the accession of Giyâs-ud-Din Balban, A.H. 664 = A.D. 1266 to the sixth year of Firûz Shâh's reign, A.H. 758 = A.D. 1357. Edited in the Bibl. Ind. Calcutta, 1860-1862.

An old copy of the work exists in the Government collection in the custody of the Asiatic Society of Bengal.

The work begins as usual after four lines in which the title of the book and the names of the kings dealt in the work are given:—

تاریخ فیروز شاہی از تالیف ضیاء برنی - درین تاریخ اخبار هشت  
بادشاہی کہ در تختگاه دہلی جہانداری کرده اند ..... سلطان غیاث الدین

بلبن ..... سلطان العصر و الزمان ابو المظفر فیروز شاه ..... حمد و ثناء  
مرخدا برا که اخبار و آثار انبیا •

Contents:—

Sultân Giyâs-ud-Din Balban, fol. 4<sup>a</sup>; Sultân Mui'zz-ud-Din Kayqubâd, fol. 37<sup>b</sup>; Sultân Jalâl-ud-Din Firûz Khilji, fol. 53<sup>a</sup>; Sultân 'Alâ ud-Din Khilji, fol. 58<sup>b</sup>; Sultân Qutb-ud-Din, fol. 118<sup>a</sup>; Sultân Giyâ-ud-Din Tuḡluq Shâh, fol. 132<sup>a</sup>; Sultân Muḥammad bin Tuḡluq, fol. 139<sup>b</sup>; Firûz Shâh, fol. 159<sup>a</sup>.

The account of each king, except the first, the second and the last, is preceded by a detailed index.

There is a lacuna after fol. 1<sup>b</sup>.

This beautiful copy is written in a fine Nasta'liq within gold-ruled and coloured borders with the headings written in red.

Not dated, apparently 16th century.

## No. 62.

fol. 198; lines 13; size  $11\frac{1}{2} \times 7$ ;  $8\frac{1}{2} \times 5$ .

تاریخ سلاطین افغانه

### TÂRĪKH-I-SALÂTĪN-I-AFĀĠANAH.

A history of the Lodi and Sûr dynasties composed, as stated in the preface, at the request of Dâ'ûd Shâh, (A.H. 980-984 = A.D. 1572-1576), the youngest son of Sulaymân Khân Qarrânî, king of Bihâr and Bengal (A.H. 971-980 = A.D. 1563-1572), by Ahmad Yâdgâr.

Beginning:—

• شکر و سپاس واجب الوجودی را سزا ست که جلال صفات جمالش

A copy of the work is preserved in the Asiatic Society of Bengal. The work comprises the following reigns:—

Bahlûl Lodi, fol. 3<sup>a</sup>; Sikandar Lodi, fol. 23<sup>a</sup>; Ibrâhîm Lodi, fol. 46<sup>a</sup>; Shîr Shâh, fol. 106<sup>b</sup>; Islâm Shâh, fol. 139<sup>b</sup>; Muḥammad Shâh 'Adil, fol. 159<sup>b</sup>.

It concludes with an account of the defeat, capture and execution of Himû in A.H. 964.

Written in Nim-shikastah.

Not dated, a modern copy, apparently copied in the 19th century.

Scribe:—عبد الرحمن.



*(c) History of the Timurides in India.***No. 63.**

fol. 174; lines 21; size  $14\frac{1}{2} \times 9\frac{1}{2}$ ;  $10 \times 6$ .

اکبر نامہ

**AKBAR NĀMAH.**

The first part of the first book of Abul Faḍl's *ابو الفضل* (d. A.H. 1011 = A.D. 1602) famous Akbar Nāmah, or the history of Akbar. The entire work, completed A.H. 1004 = A.D. 1596 and continued till A.H. 1010 = A.D. 1601, is divided into three volumes. The first, divided into two parts, contains the history of Akbar's ancestors and of his own reign to the end of the seventeenth year; the second, from the beginning of the eighteenth year to the end of the forty-sixth year. For the third volume see No. 65 below.

The present MS., which is the first part of the first book, comprises the history of Akbar's ancestors to the death of Humāyūn, A.H. 963 = A.D. 1556.

It begins thus:—

• اللہ اکبر این چہ در یافتیست زرف النہ

The text has been edited in the Bibl. Ind. Lithographed at Lucknow, A.H. 1284.

Written in a clear Nasta'liq with a profusely illuminated head-piece and a double-page 'Unwān.

Spaces for headings are left blank on fol. 157<sup>a</sup> and 173<sup>a</sup>.

Not dated, apparently 17th century.

**No. 64.**

fol. 193; lines and size same as above.

**THE SAME.**

The second part of the first book of the Akbar Nāmah, containing the history of Akbar's reign from his accession to the end of the 17th year of his reign.

Beginning:—

• سلسلہ انتظام کراۓ انرفینش النہ

The Khātimāh of the first book begins on fol. 187<sup>b</sup>.

The MS. is defective towards the end and breaks off with the words *تا بدیگران چہ رسد*.

Written in the same hand by the scribe of the preceding copy within gold and coloured ruled borders with a profusely illuminated head-piece and a double-page 'Unwân.

### No. 65.

fol. 298; lines 23; size  $19\frac{1}{2} \times 11\frac{1}{2}$ ;  $14 \times 8\frac{1}{2}$ .

آئین اکبری

Ā'IN-I-AKBARĪ.

The third book of the Akbar Nāmah containing a detailed statistical account of India and the Institutes of Akbar, by the same Abul Fadl. The work has been edited in the Bibl. Ind. (Calcutta, 1877) by H. Blochmann whose excellent translation of the work was published in the same series in 1873. An abridged paraphrase of the work was published by Francis Gladwin in three vols., Cal. 1783-1786; reprinted in two vols., London, 1800.

Beginning:—

ای همه در پرده نهان راز تو \*

This interesting copy contains valuable notes on the margins. Written in bold Nasta'liq within gold and coloured-ruled borders with the headings written in red. The copy contains three illuminated 'Unwāns found respectively on fol. 1<sup>b</sup>, 138<sup>b</sup> and 228<sup>b</sup>.

Not dated, apparently 19th century.

A seal of راجه پرس نرائن دیب, dated A.H. 1301, is fixed on the fly-leaf at the beginning.

### No. 66.

fol. 285; lines 20; size  $12 \times 7$ ;  $10\frac{1}{2} \times 6$ .

اقبالنامه جهانگیری

IQBĀL NĀMAH-I-JAHĀNGIRĪ.

A copy of the scarce second volume of the Iqbāl Nāmah, containing a full history of Akbar from his accession to his death, abridged from Abul Fadl's Akbar Nāmah and its continuation, by Muḥammad Sharif, generally known as Mu'tamad Khān محمد شریف معروف بمعتمد خان (d. A.H. 1049 = A.D. 1639), who completed it in Kashmīr, A.H. 1029 = A.D. 1620.

Beginning:—

لوزنگ جهانگیری و جهانگیری و انسر اقبال و کامرانی

The volume ends with an enumeration of the children of Akbar.

There are two colophons at the end of this copy. The first dated, Akbarābād, Sunday, the 23rd of Muharram, A H. 1069, the 33rd year (probably a mistake for 37th year) of Shāh Jahān's reign.

The second dated the 8th year of Farrukh Siyar's reign (A.H. 1124-1131) says that the transcription was completed at midday in the midst of the battle between Farrukh Siyar and the Sayyid brothers.

The second colophon seems to give the correct date of the transcription of this copy and it is probable that the first colophon belongs to the copy from which this MS. was copied.

Written in Nim-shikastah and ordinary Ta'liq by four scribes, viz., موتی لعل and جواہر مل, صاحب راسی, بہوجراج, A seal of بہوجراج is found at the end of the copy. ✓

The headings are written in red.

### No. 67.

fol. 275; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

جہانگیر نامہ

JAHĀNGĪR NĀMAH.

The amplified redaction of the spurious memoirs of Jahāngir, on which Major Price's translation, "Memoirs of the emperor Jahangueir, written by himself," is based. This copy exactly agrees with the one mentioned in Ethé, Ind. Office Lib. No. 310.

Beginning:—

ای نام تو سر دفتر اسرار وجود \*

After which the usual beginning appears thus in the third line: حمد بیغایت و شکر بی نہایت.

The title ترک جہانگیری, which is frequently given to these memoirs, appears in the colophon.

Written in a fair Nasta'liq within coloured-ruled borders with an illuminated frontispiece.

Not dated, apparently 19th century.

### No. 68.

fol. 108; lines 15-18; size  $10 \times 6$ ;  $8\frac{1}{2} \times 4$ .

THE SAME.

Another copy of the spurious memoirs of Jahāngir, defective at both ends. It opens abruptly with the words:—

کیسہ از زہی و کاسہ ز فوت (sic)



This copy slightly differs from the preceding one. It contains the prologue of I'timād-ud-Daulah to the Pand Nāmah, or moral precepts of Jahāngir (see Rieu, p. 254<sup>b</sup>) after which the text agrees, excepting a few verses, with that of the preceding copy. Like Rieu's copy, loc. cit., it concludes with an account of the colossal dragon in the jungle near Ajmere, followed by a Qasidah which Jahāngir is said here to have composed in imitation of Khāqānī's well-known Qasidah دل من پیر تعلیم است الخ.

The MS. written in a careless and bad Nīm-shikastah is full of clerical mistakes.

A note at the end says that although the copy has been compared, it is necessary that it should be re-written in a clear hand.

Not dated, apparently 19th century.

The MS. is in a damaged condition.

## No. 69.

fol. 386; lines 17; size  $11\frac{1}{2} \times 7$ ;  $7\frac{1}{2} \times 4$ .

پادشاه نامہ

### PĀDISHĀH NĀMAH.

A history of the early life of Shāh Jahān and of the first ten years of his reign, i.e. from A.H. 1000-1047 = A.D. 1591-1637, by Muḥammad Amin bin Abul Ḥusayn Qazwini محمد امین بن ابوالحسن قزوینی who was entrusted with the work by the emperor in A.H. 1045 = A.D. 1635.

Beginning:—

طرأت چمن الفاظ و تازگی گلشن معانی \*

The work is divided into three sections, called Muqaddimah, Maqālah and Khātimah, as follows:—

- I. Muqaddimah.—Containing the account of Shāh Jahān's birth, and the history of his predecessors and of his minority, fol. 9<sup>b</sup>.
- II. Maqālah.—Account of his accession and history of the first ten years of his reign, fol. 98<sup>a</sup>.
- III. Khātimah.—Biographical notice of the Shaykhs, learned men, physicians, and poets of Shāh Jahān's time, fol. 276<sup>a</sup>.

Written in a fair Nasta'liq within coloured-ruled borders. Spaces, probably for illustrations, have been left blank in several

places. The first folio is hopelessly damaged, and several folios towards the end are badly wormed.

Dated A.H. 1228.

## No. 70.

fol. 277; lines 19 (but on fol. 67<sup>a</sup>, 15); size  $11 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

قرنیه شاهجهان بادشاه

### QARNĪYAH-I-SHĀH JAHĀN BĀDŠĀH.

Another history of Shāh Jahān's reign, by Muḥammad Tāhir, poetically surnamed Āshnā *محمّد طاهر متخلص به آشنا* (d. A.H. 1077 = A.D. 1666), composed in A.H. 1068 = A.D. 1658. The present MS. contains only the history of the last ten years of the emperor's reign. The history of the first two decades is wanting.

The copy begins abruptly with an account of the 21st year (A.H. 1057 = A.D. 1647) of the reign, on fol. 10<sup>b</sup>.

وقایع سال بیست و یکم جلوس اشرف روز پنجشنبه غره جمادی الثانی

هزار و پنجاه و هفت سال بیست و یکم جلوس اشرف بمبارکی آغاز شد •

The first nine folios, written in a different hand (clear bold Nasta'liq), contain a detailed autobiography of the author.

Muḥammad Tāhir's history is generally known by the name of Shāh Jahān Nāmāh. It is also called *ملخص* on account of its being abridged from the Pādishāh Nāmāh (noticed above). This portion of the work (the present volume) is called by the author (fol. 4<sup>a</sup>) *قرنیه*. Foll. 248<sup>a</sup>-253<sup>b</sup> is a repetition of the first nine folios.

Written in a learned Naskh with the headings in red. Marginal notes and corrections are numerous towards the end of the copy.

The MS. is worm-eaten in many places.

Not dated, apparently 17th century.

## Nos. 71—73. (MISSING).

The three volumes of the 'Amāl-i-Ṣāliḥ, a detailed history of Shāh Jahān from his birth to his death, composed by Muḥammad Ṣāliḥ Kanbūh *محمّد صالح کنبوه*, are missing. The volumes were lent to Sayyid 'Abd-ul-Wārīḥ ul-Mūsawī of Būhār on the 12th of June, 1911, and were never returned.



## No. 74.

fol. 58+339; lines 19; size  $11\frac{1}{2} \times 7$ ;  $8 \times 4\frac{1}{2}$ .

احوال شاهزادگي شاه جهان و بادشاه نامه دفتر اول

AHWÂL-I-SHÂHZÂDIGÎ-I-SHÂH JAHÂN WA PÂDISHÂH  
NÂMAH DAFTAR-I-AWWAL.

This MS. consists of two works both of which relate to the history of Shâh Jahân.

I. Foll. 1-58. History of Shâh Jahân from his birth, A.H. 1000 = A.D. 1047, to his accession, A.H. 1037 = A.D. 1627, exactly agreeing with the copy mentioned in Rieu Supplement No. 76, II.

Like Rieu's copy it begins without any preface, with the same heading, viz. ذکر سطوح نیرجاء و جلال. It also bears several endorsements in which the work is said to be the composition of Mu'tamid Khân *افغانستان جهانگیری* the author of the *افغانستان جهانگیری*. The history begins with the birth of Shâh Jahân and ends with his arrival at Agra in A.H. 1037.

A detailed index of the contents occupies about nine pages at the beginning of the copy.

II. Foll. 1-339. The first of the two volumes of 'Abd-ul-Hamid Lâhûrî's *عبد الحمید لاهوری* (d. A.H. 1065 = A.D. 1655) history of Shâh Jahân, containing the account of the first ten years of his reign, A.H. 1037-1047 = A.D. 1627-1638.

Beginning:—

نگارین کلامی که گذارش آن دامن سامعه را جواهر آگین کند \*

The Introduction on the ancestors of Shâh Jahân begins with Timûr, on fol. 18<sup>a</sup>; Bâbur, fol. 20<sup>a</sup>; Humâyûn, fol. 26<sup>a</sup>; Akbar fol. 27<sup>a</sup>; Jahângir, fol. 28<sup>a</sup>. Shâh Jahân's accession, fol. 33<sup>b</sup>; the second year, fol. 103<sup>b</sup>; the third, fol. 120<sup>a</sup>; the fourth, fol. 138<sup>b</sup>; the fifth, fol. 167<sup>b</sup>; the sixth, fol. 182<sup>a</sup>; the seventh, fol. 218<sup>b</sup>; the eighth, fol. 241<sup>a</sup>; the ninth, fol. 261<sup>b</sup>; the tenth, fol. 298<sup>a</sup>. The history is followed by an account of the Manşabdârs (fol. 322<sup>b</sup>), Shaykhs (fol. 330<sup>b</sup>), learned men (fol. 334<sup>a</sup>), Physicians (fol. 336<sup>a</sup>), Poets (fol. 337<sup>b</sup>), of Shâh Jahân's time.

'Abd-ul-Hamid's second volume of the work comprising the years A.H. 1047-1057 = A.D. 1638-1647 is wanting.

The first two volumes of the Pâdishâh Nâmah have been edited in the Biblioth. Ind. Calcutta, Vol. I, 1867; Vol. II, 1868.



A note on the fly-leaf says that this copy was transcribed by Munshi Gulām Husayn Khān Jaunpūri Tabātabā'i, the author of the well-known work *Siyar-ul-Mutaakhkhirin* بخط منشی غلام حسین خان جونپوری طباطبائی مصنف سیر المتأخرين.

The MS. is worm-eaten throughout and the thick patches pasted here and there render it illegible in many places.

The headings are written in red.

Written in fair Nasta'liq within coloured-ruled borders.

Dated, Benares, the 6th of Dulqa'd, A.H. 1235 = 6th August, 1820.

### No. 75.

fol. 228; lines 19; size  $11\frac{1}{2} \times 7$ ;  $8 \times 4\frac{1}{2}$ .

The third volume of the Pādishāh Nāmah, supplied, after 'Abd-ul-Hamid's death, by Muḥammad Wārith محمد وارث (killed A.H. 1091 = A.D. 1680) and comprising the history of the last ten years of Shāh Jahān's reign, A.H. 1057-1067 = A.D. 1647-1657.

Beginning:—

برسرنامه دبیر قلم • آنچه کند بهر تیمن رقم

A detailed index of the contents occupies nine folios at the beginning of the copy.

A note says that this copy, like the preceding, is due to the handwriting of the same Gulām Husayn Khān.

Dated, Benares, the 3rd of Dul-hijjah, A.H. 1235 = 10th October, 1820.

Written in the same hand as the preceding copy.

### No. 76.

fol. 346; lines 14; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

عائز عالمگیری

MA'ĀSIR-I-'ĀLAMGIRĪ.

A very valuable copy of the Ma'āsir-i-'Ālamgiri, written only two years after the author's death. The work, containing the history of the full reign of Aurangzib (A.H. 1067-1118 = A.D. 1656-1706), was composed by Muḥammad Sāqī Musta'id Khān محمد ساقی مستعید (d. A.H. 1136 = A.D. 1724) in A.H. 1122 = A.D. 1710.

The first folio, supplied in a later hand, opens thus with an unusual beginning:—

مآثر عالمگیری که هردو جهان در طلب آفتاب ذاتش بسان ذره ایست  
و سلاطین ذوی اقتدار را بآرایش دولت سرای توپخ دین اسلام الخ \*

The first line on fol. 2<sup>a</sup> corresponds with line 11, p. 1, of the Bibliotheca Indica edition.

The work consists of two unequal parts. The first, which contains the history of the first ten years of Aurangzib's reign and is a mere abridgment of Muḥammad Kāzīm's (d. A.H. 1092 = A.D. 1681) history of the same period, comprises foll. 1-40. The second part is Muḥammad Sāqī's own composition and contains the history of the last forty years of the emperor's reign.

The work has been edited in the Bibliotheca Indica (Calcutta, 1870-71).

This valuable and splendid copy is written in a beautiful clear Nasta'liq on gold-sprinkled papers within gold and coloured-ruled borders with an illuminated head-piece and a double-page 'Unwān. The headings are written in red throughout. Useful marginal notes, written in the same hand as the copy itself, are occasionally found.

The colophon, dated A.H. 1138, runs thus:—

حسب الإرشاد خان عالیخان امیدگاز بیگلر سلطان سلمه العفان بتاریخ نوزدهم  
ربیع الثانی مطابق سنه یکهزار و یکصد و سی و هشت هجری قمری حقیر محمد  
افضل حسینی غفر الله ذنوبه و ستر عیوبه باتمام رسانید \*

The seals and 'Arḍ-didāhs on the fly-leaf have been effaced or disfigured by some mischievous hand.

## No. 77.

fol. 412; lines 15; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $9 \times 5$ .

تذکرۃ السلاطین چغتای

TADKIRAT-US-SALĀṬIN CHAGATA.

A history of the house of Timūr, more especially of its Indian branch, by Muḥammad Hādī Kāmwar Khān کامور خان who commenced it after completing in A.H. 1132 = A.D. 1720 his general history of India, the Haft Gulshan.

Beginning:—

چون صفحہ کاغذ بپاراستم و خامہ دو زبان برداشتم الخ \*



The present MS., containing the first of the two volumes of the work, begins with an account of the origin of the Turks, after which the author deals with the history of Chingiz Khān, Timūr, Shāh Rukh, Ulugh Beg, 'Abd-ul-Latif and his successors to the death of Sultān Husayn; the rise of the Šafawis; Bābur, Humāyūn, Akbar and Jahāngir. The volume closes with an account of Jahāngir's death in A.H. 1036 = A.D. 1626.

Spaces for headings are left blank throughout.

The first and the last three folios are very much damaged. Some folios at the beginning are worm-eaten in several places. The copy is detached from the original binding.

Written in ordinary Indian Ta'liq.

Not dated, apparently, 19th century.

## No. 78.

fol. 397; lines 17; size  $10\frac{1}{2} \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 5$ .

### THE SAME.

A good and neatly written copy of the very scarce *second volume* of the same Muḥammad Hādī Kāmwar Khān's تذكرة السلاطين comprising the history from the accession of Shāh Jahān, A.H. 1037 = A.D. 1627, down to the sixth year of Muḥammad Shāh's reign, A.H. 1136 = A.D. 1723.

Beginning:—

بر ارباب خبرت متفني و مستعجب نماد که چون خداوند ازل  
و ابد الخ \*

Contents:—

Shāh Jahān, fol. 1<sup>b</sup>p. Aurangzib, fol. 75<sup>b</sup>p. Death of Aurangzib, fol. 111<sup>b</sup>. Contest between the sons of Aurangzib and reign of Shāh 'Ālam, fol. 228<sup>b</sup>. Death of Shāh 'Ālam and reign of Jahāndār Shāh, fol. 295<sup>b</sup>. Reign of Farrukh Siyar, fol. 306<sup>b</sup>. Rafi'-ud-Darajāt, fol. 351<sup>b</sup>. Rafi'-ud-Daulah, fol. 355<sup>b</sup>. Muḥammad Shāh, fol. 360<sup>a</sup>.

A very good and complete copy of the two volumes, dated A.H. 1154, is preserved in the Bankipur Library.

Pencil marks, with occasional marginal notes, by H. Blochmann, who has given on the fly-leaf an index of the contents, are found throughout the copy. On fol. 1<sup>b</sup> we find the following endorsement in his handwriting:—



## Tazkiratus Salâtin

(Shâh Jahân up to the beginning of Muḥammad Shâh's reign).

(The first portion not copied).

(Sd.) J. H. BLOCHMANN.

1870.

The above facts strongly suggest that this MS. was wholly revised by H. Blochmann, for whom it was most probably copied. It is to be noticed that the date of his signature and that of the transcription of the copy ع ١٨٧٠ is also the same.

Written in ordinary but distinct Indian Taliq with the headings in red.

## No. 79.

fol. 39; lines 14-20; size  $7\frac{1}{4} \times 5$ ;  $5\frac{1}{2} \times 3\frac{1}{4}$ .

## تاریخ شاهنشاهی

## TÂRĪKH-I-SHÂHINSHÂHĪ.

A very beautiful copy of the history of the events that followed the death of Aurangzib (A H. 1118 = A.D. 1707) down to the beginning of the reign of Farrukh Siyâr (A H. 1124-1131 = A.D. 1713-1719), in narrating which the author displays excessive partisanship for the two Sayyid brothers Husay 'Alî Khân and 'Abd Ullah Khân, to whose military operations he gives undue prominence. The author who calls himself (fol. 3<sup>b</sup>) خواجه محمد خلیل Khwâjah Muḥammad Khalil took an active share in most of the military events of the period which he records.

Beginning:—

الحمد لله والصلوة على رسول الله ..... وآمين سادات تمكين الخ \*

The author does not choose any title for the work but in an endorsement on a fly-leaf at the beginning it is called تاریخ شاهنشاهی.

Written in beautiful Shikastah on gilt ground within gold and coloured-ruled borders with an illuminated frontispiece. The first sixteen folios are written diagonally.

The original folios are mounted on new margins.

Not dated, apparently 18th century.

(d) *Local Histories of India.*(i) KASHMĪR.**No. 80.**

fol. 149; lines 12-20; size  $8 \times 6\frac{1}{2}$ ;  $7\frac{1}{4} \times 5\frac{1}{4}$ .

تاریخ کشمیر

**TĀRĪKH-I-KASHMĪR.**

A history of Kashmīr from the earliest times to A.H. 1122 = A.D. 1710, the year in which it was completed, based on the original Sanskrit work, the Rājataranginī of Kalhanā, who wrote it in A.D. 1148 (printed in Calcutta, 1835; French edition and translation by A. Troyer, Paris, 1840-52); by Narāyan Kūl, poetically surnamed 'Ājiz نزاریں کول المتخلص بعاجز a Hindū Brahman of Kashmīr.

Beginning:—

• پس بیرون از مقیاس قیاس سزاوار جفاب پادشاهی

The MS. is incomplete and worm-eaten in many places. The first line of fol. 32<sup>a</sup>-63<sup>b</sup> is partly illegible on account of a big worm hole.

Written in Nasta'liq, apparently in the present century.

**No. 81.**

fol. 248; lines 15; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

واقعات کشمیر

**WĀQI'AT-I-KASHMĪR.**

Another history of Kashmīr from the oldest times down to A.H. 1160 = A.D. 1747, by Muḥammad A'zam, son of Khayr-uz-Zamān Khān, محمد اعظم بن خیر الزمان خان (see fol. 4<sup>a</sup>, l. 1).

Beginning:—

• زینت صفحات دفتر ابداع و ایجاد و نزہت طبقات النعم

The title of the work forms a chronogram for the year A.H. 1148 = A.D. 1735 in which the author commenced this work, but he did not finish it before A.H. 1160 = A.D. 1747. It is dedicated to the emperor Nāṣir-ud-Dīn Muḥammad Shāh (A.H. 1131-1161 = A.D. 1718-1748). Besides the historical details of the country, it

contains very valuable biographical notices and extracts from the writings of the eminent Shaykhs, 'Ulamâ, and poets of Kashmir.

The work is divided into a Muqaddimah, three Qisms, and a Khâtimah, as follows:—

Muqaddimah.—Geographical description of Kashmir, fol. 4<sup>b</sup>.

Qism I.—Hindû Rājahs, fol. 10<sup>a</sup>.

Qism II.—Muhammadan rulers, fol. 35<sup>a</sup>.

Qism III.—Mughal emperors, from Akbar to Muhammad Shāh, fol. 123<sup>b</sup>.

Khâtimah.—Curiosities of Kashmir, fol. 240<sup>a</sup>.

Written in fair Nasta'liq within gold and coloured-ruled borders. The MS. is in a damaged condition and is detached from the original binding. In several places the headings are wanting.

Not dated, apparently 19th century.

## (ii) BENGAL.

### No. 82.

fol. 204; lines 15; size 9½ × 5½; 7½ × 3½.

رياض السلاطين

RIYÂD-US-SALÂTÎN.

A special history of Bengal from the earliest times down to the conquest of that Province by the British, by Gulâm Husayn, poetically surnamed Salim غلام حسين المتخلص به سليم (d. A.H. 1233 = A.D. 1817), who commenced the work in A.H. 1200 = A.D. 1786 and finished in the span of two years.

Beginning:—

جهان جهان حمد سزاوار بارگاه جهان آفرینی است الهی •

The work is divided into four books (Raudahs) preceded by an Introduction which comprises the geography of Bengal with the connected accounts of its early Rājahs. The contents are fully stated on the last three folios of the copy.

It has been published in the Bibl. Ind. Series, Calcutta, 1891. An excellent translation of the work with valuable notes, by Maulawi 'Abd-us-Salâm, was published, Calcutta, 1902.

Written in good Indian Nasta'liq within black-ruled borders with the headings in red. The MS. was transcribed by Irâdat 'All of Bûhâr in 1874 for the donor of this library.



## II. BIOGRAPHY.

### (I) Saints.

#### No. 83.

fol. 329; lines 21; size  $10 \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

تذكرة الاوليا

#### TADKIRAT-UL-AULIYĀ.

An old and exceedingly valuable copy of Farid-ud-Din 'Attār's *شيع فرید الدین عطار* (d. A.H. 627 = A.D. 1229) famous biographies of distinguished Sūfis, who belong mostly to the first three centuries of the Hijrah.

Beginning:—

الحمد لله الجواد بأفضل أنواع النعماء المذل

The present MS. comprises both the first and the second part of the work. A very excellent edition of the work (in two parts), by Prof. R. A. Nicholson, appeared in London, 1905 and 1907 (Persian Historical Texts, Vols. III and V.). Lithographed in Lahore, 1889 and 1891, and Bombay, A.H. 1321.

A complete index of the text has been added to the copy in a later hand. Additions, written in the same hand which wrote the text, are occasionally found on the margin.

Written in a learned Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece and a double-paged 'Unwān.

Not dated, apparently 10th century of the Hijrah.

#### No. 84.

fol. 352; lines 19; size  $10 \times 7$ ;  $6\frac{1}{2} \times 4$ .

نَفَعَاتُ الْإِنْسِ

#### NAFAHĀT-UL-UNS.

An old and very correct copy of the famous Sūfic biographical work, composed, A.H. 883 = A.D. 1478, by the celebrated Nūr-ud-Din 'Abd-ur-Rahmān Jāmi نور الدین عبد الرحمن جامی who was born in Jām, A.H. 817 = A.D. 1414 and died at Herat, A.H. 898 = A.D. 1492.

Beginning:—

الحمد لله الذي جعل مرآتي قلوب أوليائه •

The Nafahât has been printed in Calcutta, 1859, with a biographical notice of the author, by W. Nassau Lees.

A complete index by the same hand which wrote the text, is given at the beginning of the copy. Additions and useful notes and explanations are occasionally found on the margin.

This valuable copy, written in learned Nasta'liq hand within gold-ruled borders, is dated Monday, the 13th of Şafar, A.H. 954.

Scribe:—هندو بن مسكين علي استروشي.

The colophon is followed by a long note in which it is said that this copy belonging to Nawwâb Amir-ud-Daulah Intizâm-ul-Mulk Haydar Beg Khân Bahâdur Nuşrat Jang, was collated and compared, 21st of Ramadân, A.H. 1200.

A seal of a certain noble (name illegible) of 'Âlamgir's time is found on fol. 1<sup>a</sup>.

A finely illuminated (but slightly faded) frontispiece contains the title of the work written in a beautiful Naskh hand:—هذا كتاب نفحات مولانا جامي.

## No. 85.

fol. 247; lines 13; size  $7\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{3}{4}$ .

حاشية نفحات الانس

### HÂSHIYAH-I-NAFAHÂT-UL-UNS.

A commentary on the words of doubtful reading and the difficult passages of Jâmi's Nafahât, by 'Abd-ul-Gafûr Lâri عبد الغفور لاری (d. A.H. 912 = A.D. 1506), the most eminent of Jâmi's disciples, who wrote it for Jâmi's son Diyâ-ud-Dîn Yûsuf in A.H. 896 = A.D. 1490.

Beginning:—

سپس و ستایش خدائی را که آئینه دل دوستان خود را جلوه گاه  
جمال النعم •

The first eight folios of the present MS. are written in a careless Ta'liq, the rest in fair Indian Ta'liq.

This copy, dated 10th Rabi' I, A.H. 1287, was written by Hasib-ud-Dîn for the donor of this Library.

## No. 86.

fol. 322; lines 17; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

رشحات بين الحيات

RASHAHĀT-I-'AYN-UL-HAYĀT.

Notices on the great and renowned *Shaykhs* of the Naqshbandi order, and especially on *Khawājah Naṣir-ud-Dīn 'Ubayd-Ullah*, better known as *Khawājah Ahrār* (d. A.H. 893 = A.D. 1490), compiled A.H. 909 = A.D. 1503 by 'Alī bin Ḥusayn-ul-Wā'iz ul-Kāshifī, surnamed *Ṣafī*, who died in A.H. 939 = A.D. 1532.

Beginning:—

الحمد لمن رشح رشحات الحقائق والحكم على قلوب العارفين بفيضه  
القدس الإقدم •

The work is divided into a *Maqālah*, three *Maqṣads*, and a *Khātimah*. Each *Maqṣad* is subdivided into three *Faṣls*.

*Maqālah* on fol. 3<sup>a</sup>. History of the different classes of the Naqshbandi *Shaykhs* with notices on their lives in chronological order.

*Maqṣad I* on fol. 177<sup>b</sup>. Genealogy of *Khawājah Ahrār*, his birth (A.H. 806), early life, journeys, high qualities, virtues, etc.

*Maqṣad II* on fol. 211<sup>a</sup>. Sayings, spiritual remarks, and illustrations which the author received from *Khawājah Ahrār*'s own mouth.

*Maqṣad III* on fol. 249<sup>a</sup>. Miracles and wonderful deeds performed by *Khawājah Ahrār*, with notices on the disciples by whom they were related.

*Khātimah* on fol. 318<sup>b</sup>. *Khawājah Ahrār*'s death, on Saturday the 29th of Rabi' I, A.H. 895 = 20th February, A.D. 1490 (not A.H. 893, as Rieu, p. 353, states), in his 89th year.

The text is followed by two blank folios after which a table of contents occupies three folios.

The colophon at the end says that the MS. was copied at the desire of Sayyid Ṣadr-ud-Dīn, 28th Jumādā I, A.H. 1286, by Mir Irādat 'Alī of Būhār. It is written in an elegant Nasta'liq hand, with the headings in red.

Fol. 276-277 are detached from the original binding and fol. 2 and 3 (not numbered) are partly loosened.



## No. 87.

pp. 447 (foll. 224) ; lines 17 ; size 13×8 ; 10×5.

جواهر فریدی

## JAWĀHIR-I-FARĪDĪ.

A rare and very elaborate and detailed work on the lives, miracles and spiritual teachings of some of the renowned saints of the Chishti order, compiled by 'Alī Asghar ibn Shaykh Maudūd ibn Shaykh Muḥammad Chishti Bidālawi Fathpūrī علی اصغر ابن شیم مودود ابن شیم محمد چشتی بیدالوی فتنپوری. It was completed during the reign of Jahāngir, on the 3rd of Rabi' I, A.H. 1033 = A.D. 1623 (cf. p. 3).

Beginning :—

حمدی کہ منشیان بزرگ الوہیت باقص لسان و احسن مقال سراپند  
مرملکی را سزد النعم

The work is divided into five chapters each subdivided into several sections :—

- I. Biography of the Prophet Muḥammad—his wives, children and the early Khalifs, on p. 4.
- II. Khwājah Mu'in-ud-Din Chishti, Khwājah Quṭb-ud-Din Bakhtiyār Ūshī, Khwājah Farid-ud-Din Ganjshakar, Shaykh Najib-ud-Din Mutawakkil with a detailed account of their children, wives, and renowned Khalifs and disciples, p. 162.
- III. Zayn-ul-'Ābidin Chishti, his wives, children, etc., p. 390.
- IV. On the anniversaries (عرس) of Muḥammad and some other prophets, the early Khalifs and some companions of the prophet, of some of the ancestors of the author with an account of his father's installation to the Chishti order, p. 415.
- V. Children of Shaykh Sa'id Hāji (cousin of Khwājah Farid Ganjshakar) and those of Shaykh 'Abd Ullah Gaffārī, better known as Shaykh-ul-Islām, p. 434.

Written in careless Indian Ta'liq by Sayyid Abul Ḥasan.

Dated 3rd Muḥarram A.H. 1314. Additions and marginal corrections are found throughout the copy. A note at the end says that the copy was corrected and compared by Maulawī Khādīm Ḥusayn and Sayyid Madih-ur-Raḥmān of Būhār.

Two folios after p. 273 written in a bolder hand and bearing the same page mark 273 have been lately added.

## No. 88.

fol. 72; lines 12-14; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

مرآة مداري

MIR'ÂT-I-MADÂRĪ.

A neat and correct copy of a very interesting and valuable work on the life of the popular Indian Saint Shâh Madâr, who, according to this work, was born in Syria, A.H. 715 = A.D. 1315 and died at Makanpûr (India) on Thursday, the 18th of Jumâda I, A.H. 840 = A.D. 1436, at the age of 125 years.

Beginning:—

الحمد لله الذي خلق الأشيَاءَ وَهُوَ عِنْفُهَا يَعْنِي شُكْرَ مِيكَوْمٍ مِنْ أَنْ  
پیردگار عالمیان را \*

The author 'Abd-ur-Rahmân Chishtî b. 'Abd-ur-Rasûl b. Qâsim b. Shâh Budh 'Abbâsî ul-'Alawî قاسم بن عبد الرسول بن قاسم بن شہ بدھ عباسی العلوی says that the original name of Shâh Madâr was Badi'ud-Dîn. The name of Shâh Madâr's father given here is Abu'l Ishâq Shâmi, and not 'Alî, a Jew of Halab, as given in Rieu, i, p. 361. The author wrote this work close to the shrine of Shâh Madâr in Makanpûr, A.H. 1064 = A.D. 1653.

A copy of the work is mentioned in Rieu, *loc. cit.* and another is preserved in the Bankipur Library. From a note on fol. 1<sup>a</sup> and another at the end in the handwriting of the donor it would appear that this copy was transcribed from the Bankipur Library copy and was subsequently corrected and compared with great care by Maulawi Hasib-ud-Dîn and the donor himself.

A neat copy. Written in fair Indian Ta'liq.

Dated, Sunday . . . . . Rabi' I, A.H. 1304.

The date of the month is omitted.

Scribe:—حسب الدين احمد.

## No. 89.

fol. 456; lines 17; Size  $12\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 5$ .

مرآة الاسرار

MIR'ÂT-UL-ASRÂR.

A large collection of biographical notices on the holy Shaykhs who lived from the rise of Islamism to the author's time, by 'Abd-ur-Rahmân, completed in A.H. 1065 = A.D. 1654.

Beginning :—

الحمد لله رب المشرق والمغرب فليهما \*

Besides this work the author has left a detailed biographical account of Shāh Madār, called *Mir'āt-i-Madārī* (see the preceding No. 88, a history of Sālār Mas'ūd Gāzi, entitled *Mir'āt-i-Mas'ūdī* (see Elliot, Vol. II, p. 513), and translations of some gnostic poems from the Sanscrit (see Brit. Mus. Or. 1883).

The work is divided into a Muqaddimah and twenty-three Sections (Ṭabaqah). A very full index of the contents, with reference to pages, occupies foll. 13-16.

Written in ordinary Indian Ta'liq with the headings in red.

Dated Saturday, the 23rd of Baysākh, 1301 Bengali year.

From a note at the end it would appear that the MS. was corrected and compared by Maulawī Ḥasib-ud-Dīn and Khādim Ḥusayn.

## (2) Poets.

### No. 90.

foll. 221; lines 19; size  $9 \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

تذكرة الشعراء

TADKIRAT-USH-SHU'ARĀ.

A very old and exceedingly valuable copy of the well-known biography of Persian poets by Daulat Shāh bin 'Alā ud-Daulah Bakhtishāh of Samarqand دولت شاه بن علاء الدوله بختیشاه سمرقندی (d. A.H. 900 = A.D. 1494), composed in A.H. 892 = A.D. 1487, and dedicated to Mir 'Alī Shīr Nawā'i.

Beginning :—

تصمیمی کہ شاہباز بلند پرواز اندیشہ بساحت و فضائی آن طیاران

تواند نمود \*

A very excellent edition of the work with Prefaces and Indices, by Prof. E. G. Browne, appeared in London, 1901. Hammer's 'Schöne Redekünste Persiens' are chiefly based on this work. It is divided into an Introduction, seven Ṭabaqāt and a Khātimah.

This copy, excellently written in learned Naskh, is dated Friday, the 17th of Jamādi I, A.H. 980. The colophon runs thus :—

تمت الكتاب بعون الملك الوهاب في سبع و عشرة شهر جمادى

الاولى يوم الجمعة في بلدة كاش دنکاش علی يد الضعیف الفعیف نیک

اندیش حاجی محمد نرویش ابن شیخ نرویش المعروف بالقشی سنه ۹۸۰ \*



Verses and poems from various poets have been added in a later hand on the margins of foll. 20<sup>b</sup>-83<sup>a</sup> and 221<sup>b</sup>.

The margins of foll. 1<sup>b</sup> and 2<sup>a</sup> have been newly repaired.

### No. 91.

foll. 80; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

کلیات الشعرا

KALIMÂT-USH-SHU'ARÂ.

Biographies of Persian poets who flourished in India during the reigns of Jahāngīr, Shāh Jahān and Aurangzīb, by Mirzā Muḥammad Afḍal with the poetical nom de plume Sarkhwash, مرزا محمد افضل سرخوش who died at Dihli, A.H. 1127 or 1126 = A.D. 1715 or 1714.

Beginning:—

سخن جانست و دیگر گفتگو جانان ز من بشنو  
اگر هر لحظه جانی تازه خواهی سخن بشنو

The title of the work is a chronogram for A.H. 1093 = A.D. 1682, the year in which the work was composed. It is also known as تذکره سرخوش. The biographies are arranged in alphabetical order.

The MS. contains very many clerical mistakes.

Written in ordinary Indian Ta'liq with the headings in red.

Not dated, apparently 19th century.

### No. 92.

foll. 352; lines 19; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 3\frac{1}{2}$ .

ریاض الشعرا

RIYÂD-USH-SHU'ARÂ.

A large biographical work containing notices of 2,496 ancient and modern Persian poets arranged in alphabetical order, by 'Alī Qulī Dāgīstānī with the takhalluṣ Wālih دانستالی المتخلص ولد (born A.H. 1124 = A.D. 1712 and died A.H. 1169 or 1170 = A.D. 1756 or 1757) who completed it in A.H. 1161 = A.D. 1748.

Beginning:—

تذکره محفل خاطر قدس متأثر عاجد دان آلاء

The Khâtimah (foll. 342<sup>a</sup>-352<sup>a</sup>) is devoted to an account of the author.

Written in ordinary Ta'liq within coloured ruled borders.

Dated A.H. 1191.

On the fly-leaf at the beginning is found the signature of J. H. Blochmann, dated 1875.

### No. 93.

foll. 60; lines 18; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $9\frac{1}{2} \times 4\frac{1}{2}$ .

رياض الافكار

RIYÂD-UL-AFKÂR.

Biographical notices of ancient and modern Persian poets. Composed, A.H. 1268 = A.D. 1852, by Wazîr 'Alî, poetically called 'Ibratî of 'Azîmâbâd (Patna) وزیر علی متخلص به عبرتی عظیم آبادی.

Beginning:—

زبدا عذار عذری منشآت را غار پیرائی نمودن الخ \*

The names of the poets are arranged in alphabetical order.

Written in modern Indian Nasta'liq.

Dated 29th Ramadân, A.H. 1282.

### (3) Philosophers.

#### No. 94.

foll. 57; lines 27; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

تذکرة الحكماء

TADKIRAT-UL-HUKAMÂ.

This treatise, which in an endorsement on the fly-leaf at the beginning bears the above title, contains the lives and precepts of the ancient philosophers and wise men.

A fragment of this work is mentioned in Rieu ii., p. 872.

Beginning like Rien's copy:—

خبر افلاطون و آداب او — معنی افلاطون برهان یونان باشد بسیار علم

پر منفعت است الخ \*

It seems evident that this is an abstract of the تاریخ الحكماء which, according to Ethé (Ind. Office Lib. Cat. No. 614), was translated for Jahângîr by Maqṣûd 'Alî of Tabriz مقصود علی تبریزی in

A.H. 1011 — A.D. 1602, from the *Tārīkh-ul-Hukamā* of Shams-ud-Dīn Muhammad Suhrawardī. Like Ethé's copy, the section on the ancient philosophers (which end here on fol. 36<sup>a</sup>) is followed by the biographies of the Muhammadan philosophers, beginning exactly with the same words:—

خواستم که بتألیف حکملى پیشین تاریخ حکملى متاخرین اسلامین  
و بعضی فوائد ایشان الحاق کنم تا صورت تمامی بهم رسد \*

Written in ordinary Nasta'liq with the headings in red.

Several seals of the later kings of Oudh are found at the beginning and end of the copy. Two more seals bearing the inscription *شد مظفر حسین* are also fixed at the beginning and end of the copy.

Not dated, apparently 19th century.

#### (4) Memoirs and Travels.

##### No. 95.

fol. 389; lines 15; size 9½ × 6; 7½ × 4.

تحفة العالم

TUHFAT-UL-ĀLAM.

This is an autograph copy of 'Abd-ul-Lāṭif bin Abi Tālib bin Nūr-ud-Dīn bin Ni'mat Ullah ul-Husaynī ul-Mūsawī ul-Shūshṭarī's *Tuhfat-ul-Ālam*, dealing with an account of the author's native town Shūshṭar and its neighbouring places; biographical notices on the Nūrī Sayyids from their ancestor Sayyid Ni'mat Ullah to the author's time; the author's life and his journeys to Shirāz, Kirmān, Shāhān, Bagdād, Baṣrah, Bengal, Lucknow, Ḥaydarābād, together with an account of Europe and America and the origin and progress of the British power in India, and a description of Calcutta, Bengal, the Upper Provinces and Ḥaydarābād.

Beginning:—

دلکش صغیری که عندلیب دستان سرئی خاتم نغمه پردازی الخ \*

The author, who according to his own statement on fol. 112<sup>b</sup> was born in A.H. 1172 — A.D. 1759, says in the colophon, fol. 389<sup>a</sup>, that he completed this work at Ḥaydarābād in Jumādā I., A.H. 1214 — A.D. 1799. For further particulars see Rieu i., p. 383, where a copy of the work is described.



The work has been lithographed in Bombay, A.D. 1847.  
The colophon runs thus on fol. 389<sup>a</sup> :—

حرره المقنن الى رحمة رب العالمين عبد اللطيف بن ابي طالب  
الموسوي الشوسنري الجزائري عفي عنهما في اواسط جميدى الاولى  
سنة ١٢١٣ في حيدرآباد •

Written in fair Nasta'liq with the headings in red, spaces for which have been left blank in some places.

Eight blank folios (foll. 327-334) have been inserted by a later hand.

### No. 96.

foll. 343; lines 21; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3$ .

مرآت الاحوال جهان نما

MIR'ĀT-UL-AHWĀL-I-JAHĀN NUMĀ.

Memoirs of the author's forefathers, and of his life and travels. The author Ahmad bin Muhammad 'Alī bin Muhammad Bāqir ul-Iṣfahānī better known as al-Bahbahānī بن محمد علي بن احمد بن محمد باقر اصفهاني was born in Kirmān Shāhān, A.H. 1191 = A.D. 1777, came to India A.H. 1220 = A.D. 1805 and finally settled in Patna, where he wrote this work, according to the colophon of the present copy in Rabi' I, A.H. 1225 = A.D. 1810.

The work is preceded by a full summary of the contents, occupying foll. 1<sup>b</sup>-15<sup>a</sup> and beginning thus :—

الحمد لله و الصلوة على رسوله و آله •

The work itself begins thus on fol. 16<sup>b</sup> :—

الحمد لله الذي جعل العلماء ورثة الانبياء الخ •

It is divided into five books (Maṭlab), the last of which comprises three sections (Maqṣad), and of a Khâtimah.

The first four Maṭlabs are devoted to the account and biographical notices of the author's ancestors who belonged to the famous Majlisi family of Persia, beginning with Maulānā Muhammad Taqī bin Maqṣūd 'Alī Majlisi (d. A.H. 1070 = A.D. 1659) and ending with Āqā Muhammad Bāqir bin Āqā Muhammad Akmal Iṣfahānī and his descendants.

The fifth Maṭlab, which contains the author's memoirs and forms the most interesting part of the work, is divided into the following three Maqṣads :—

Maqṣad I.—The author's life from his birth to his landing in

Bombay in Safar, A.H. 1220 — A.D. 1805, with an account of his journeys to Bagdād, Kāzimayn, Hillah, Najaf, Qum, Barūjard, Nahāwand, Hamadān, Kāshān, etc., on fol. 63<sup>b</sup>.

Maqsad II.—The author's life in Hindūstān. Description of Hindūstān and the Deccan with an account of the Sūbahs, fol. 88<sup>a</sup>. Festivals, rites, manners and customs of the Hindus, e.g. the Rat Jātra, the Devālī, the Dasahra, the Holi, the Basant, the Charak Pūjah, the Sati, etc., on fol. 89<sup>b</sup>. Account of Pegū, fol. 106<sup>b</sup>. The author's stay in Bombay, fol. 107<sup>b</sup>. Journey to Haydarābād, fol. 111<sup>a</sup>. Account of Haydarābād, fol. 112<sup>a</sup>. The author's illness at Haydarābād, fol. 115<sup>b</sup>. Account of the Nizām, fol. 117<sup>a</sup>. Mission of Muḥammad Nabī Khān to Haydarābād and of Mahdī 'Alī Khān and Sir John Malcolm to Persia, fol. 122<sup>b</sup>. Arrival of Hāji Khalīl Khān in Bombay and his murder, fol. 124<sup>b</sup>. Mirzā Muḥammad Husayn and Sayyid Hasan 'Attār's arrival in Haydarābād, fol. 126<sup>a</sup>. The author's stay in Machhli Bandar, fol. 126<sup>b</sup>. The author's arrival in Calcutta, fol. 128<sup>a</sup>. His journey to Murshidābād and an account of the place, fol. 131<sup>b</sup>. 'Azimābād, fol. 142<sup>a</sup>. Sasrām, fol. 146<sup>b</sup>. Benares, fol. 148<sup>a</sup>. Faydābād, fol. 151<sup>b</sup>. Lucknow, fol. 163<sup>b</sup>. Account of the Sikhs, fol. 190<sup>b</sup>. The author's return to Faydābād, fol. 194<sup>a</sup>. His journeys to 'Azimābād, Murshidābād and Jahāngirnagar, fol. 199<sup>b</sup>. His return to 'Azimābād, fol. 209<sup>a</sup>. The author's compositions and the teaching licenses (لجازات) which he obtained from the 'Ulamā, fol. 213<sup>b</sup>.

Maqsad III.—Account of the states of Europe, of the history, institutions and manners of the English and of the establishment of the British power in Bengal, fol. 218<sup>b</sup>. The Khātimah on fol. 312<sup>b</sup> treats of admonitions and good advices to kings and men in authority, including a sketch of Persian history from the decline of the Safawis to the author's time.

Written in ordinary Nasta'liq with the headings in red on the margins.

The scribe Mirzā Ahmad says that he completed the transcription at Patna in A.H. 1225 (the year in which the author completed the work). A note by one Gulām Husayn says that the author gave him this MS. in A.H. 1226. This is followed by a seal of the same Gulām Husayn bearing the inscription غلام حسین بن محمد اسماعیل, dated A.H. 1220. Some notes in the handwriting of this Gulām Husayn are found on the margins of the copy.



### III. GEOGRAPHY, COSMOGRAPHY AND TOPOGRAPHY.

#### No. 97.

fol. 296; lines 15; size  $11 \times 7\frac{1}{4}$ ;  $6\frac{3}{4} \times 4$ .

#### عجائب المخلوقات و غرائب الموجودات

A very valuable and extremely rare cosmographical work, composed in the beginning of the latter half of the sixth century A.H.

Beginning:—

سپاس مر خداوندی را که بمعرفت خود بیفا گردانید و ما را از قطره  
آب پدید آورد اله \*

This work, of which I have seen no notice anywhere else, is one of the earliest Persian works on cosmography and is therefore of considerable interest. The following particulars regarding the work and the author, who does not give his name anywhere in the text, are derived exclusively from the work itself:—

On an ornamented blue ground in the beautifully illuminated head-piece the title of the work written in gold letters is کتاب عجائب المخلوقات, but in the preface, on fol. 3<sup>a</sup>, the full title of the work as given by the author himself is عجائب المخلوقات و غرائب الموجودات:—

وما این کتاب را تالیف کردیم که نه هر کسی را مکتب آن بود که در  
آفاق گردد تا آنچه ندیده بیند و ما عجائب عالم آنچه دیده و آنچه شنیده  
یاد کنیم و روا نام کنیم عجائب المخلوقات و غرائب الموجودات \*

From a passage on fol. 7<sup>b</sup> we learn that the author wrote the work for Tuğril bin Arslān bin Tuğril whose name he introduces with several honorific titles:—

سلطان اعظم شهنشاه معظم مالک الرقاب الام سید السلاطین المشرق  
و المغرب رکن الدنیای و الدین معز الاسلام و المسلمین جمال الملة و الدین  
ابوطالب طغرل بن ارسلان بن طغرل امیر المؤمنین اعز الله انصارة و غنا عاف  
جلاله و اقتداره \*

This royal personage is evidently Sultān Tuğril bin Arslān (A.H. 571-590 = A.D. 1175-1193), the last of the Saljūqian monarchs of Persia.



The last dates mentioned in the work are (1) Under Nishápúr on fol. 131<sup>b</sup>, where the author says that the city was devastated by the Guzz in A.H. 550 = A.D. 1155; (2) he refers to an earthquake, زلزله کوهستان, on fol. 161<sup>a</sup> which took place in his time, A.H. 551 = A.D. 1156:—

و در روزگار ما در سنه احدى و خمسين و خمسماية زلزله آمد  
بکوهستان هفت روز بماند \*

On fol. 132<sup>b</sup> he deals at some length with Hamadân: He speaks of the place with a certain predilection and relates some stories from his father and his teacher امام سعيد بن مجد الدين. ابو الفتح الطائي رحمه الله عليه. Again on fol. 9<sup>a</sup> he says that a man who has spent his whole life in the place where he was born may not necessarily know every thing that can be known about the locality, and cites the following incident. He relates that on one occasion when he was in Isfahân a certain person wanted from him some particulars of the inscription on the Arwand Mountain کوه ارنود (a mountain in Hamadân noticed by our author on fol. 63<sup>b</sup>). In reply the author said that he had no knowledge whatever of the existence of such an inscription. Subsequently when he came to Hamadân he went to the mountain, saw the inscription and was surprised with its curiosities:—

و باشد که مرسی در شهرزاید و عمری بگذرد و همه شهر خود ندیده  
باشد و در وقتی من به اصفهان بودم شخصی از من پرسید که بر سطح ارنود  
چند سطرنجسته کدایان خوانند تو ندیده گفتم این را خبری ندارم کتبی  
معتبر بدر آورد و در آن این صفت کرده بود و شرحی داده شکفت و چون  
بهمدان پیامدم بمقصد برفتم و آنرا دیدم شکفتی که دیدنش عجب تر بود  
از شنیدن \*

This points to the author's having been a native of Hamadân. The above facts point to the conclusion that our anonymous author was born before A.H. 551 = A.D. 1156 and that he wrote this work entitled عجائب المخلوقات و غرائب الموجودات for Sultân Tugril III bin Arslân between A.H. 571 and 590 = A.D. 1175 and 1193.

An anonymous treatise of about 52 folios, called رسالة عجائب المخلوقات, which seems to bear a close relation with the present work, is noticed by Dr. Ethé, in the Bodl. Lib. Cat. No. 405. The

beginning of the said treatise is quite different from that of the present work, but the subject headings, as much as enumerated in the said catalogue, closely agree with those of this work. We learn that the division of Dr. Ethé's copy is not quite clear and that the headings are very often omitted. Strangely, the division in this copy is also vague and confusive, but the headings here are seldom omitted and the more important ones will be quoted.

Like Ethé's copy our work begins with wonderful stories from the lives of Iskandar, Luqmān, Jamshīd, etc.; then follows the index of the work in beginning with which the author says that the work is divided into ten Qānūns and ten Rukn which are enumerated here, foll. 9<sup>b</sup>-10<sup>b</sup>.

وما فهرست كتاب ياد كنيم انشاء الله تعالى بدانكه اين كتاب بر ده  
قانونست و ده ركن \*

The first Rukn on superlunary things begins thus on fol. 10<sup>b</sup>.

الركن الاول في عجائب الاجرام العلوية \*

This Rukn comprises several chapters (باب) each of which consists of several sub-headings. It begins with an account of the Throne of God and the first four angels, the last of whom, viz. Israfil, is noticed under the heading الباب الثاني, fol. 14<sup>a</sup>. This is followed by the headings خامست هر دو قطبها و مواضع روحانيات, etc. after which we suddenly come to الباب الثالث في عجائب السموات, fol. 18<sup>a</sup>. The fourth Bâb is not found. الباب الخامس في عجائب الباب; fol. 27<sup>a</sup>; الباب السادس في عجائب النواكب; fol. 25<sup>a</sup>; القمر, fol. 30<sup>a</sup>; this is followed by the heading الباب السابع في عجائب البروج, fol. 34<sup>a</sup>; the eighth is the heading الباب الثامن في اصول الركن الثاني في عجائب العلوية بين السماء والارض, fol. 37<sup>a</sup>; treating of the lightning, the thunder, the rainbow, etc., fol. 37<sup>a</sup>; الباب التاسع في الباب التاسع في عجائب السحاب; fol. 38<sup>b</sup>; عجائب الهوى. Then comes the third Rukn on the sublunary things, agreeing with the second Rukn of Ethé's copy: —الركن الثالث في عجائب الارض, fol. 44<sup>a</sup>. It contains many subdivisions, the first of which (heading wanting), treating of the rivers, is, like all the following ones, arranged alphabetically. Other important subdivisions under this Rukn are الباب الرابع في فصل اخري في عجائب الابار, fol. 57<sup>b</sup>; الباب الخامس في عجائب الجبال على الحروف; fol. 59<sup>b</sup>; عجائب العالم, fol. 62<sup>b</sup>; الباب السادس في عجائب المعادن والجواهر; fol. 70<sup>a</sup>.



The seventh Bâb is not found. الباب الثامن, fol. 81<sup>a</sup>, introduced by the following explanatory note (مضروبا) وبعد ازین یاد کنیم عصرها (مضروبا) و سنگها که در عالم است و دران نوعی از عجائب بود یا حکمتی مفید.

The above is followed by a description of mosques, churches, cities, etc., all arranged in alphabetical order, agreeing with the contents of the third Rukn in Ethé's copy. These are الباب الاول, fol. 84<sup>a</sup>; الباب الثالث, fol. 88<sup>b</sup>; الباب الرابع, fol. 91<sup>a</sup>; then follows الباب الخامس, fol. 136<sup>b</sup>. Then follows الباب السادس, fol. 161<sup>a</sup>, followed by an account of كنوز or treasures (heading wanted), fol. 192<sup>b</sup>; الباب السابع, fol. 199<sup>a</sup>; الباب الثامن, fol. 204<sup>a</sup>; الباب التاسع, fol. 205<sup>a</sup> and several other headings relating to the soul. Then follows الباب العاشر, fol. 210<sup>a</sup>, after which the author treats of the five senses, fol. 210<sup>b</sup>; الباب الحادي عشر, fol. 218<sup>b</sup>; الباب الثاني عشر, fol. 222<sup>b</sup>; under this section the following subject headings are found—باب ذكر الامم العاديه الطوال الاقوياء, fol. 223<sup>b</sup>; باب صفت العوج, fol. 224<sup>a</sup>; باب ذكر النسا, fol. 225<sup>b</sup>; باب ذكر العادى الصيفي, fol. 226<sup>a</sup>; باب ذكر الامم العاديه الطوال الاقوياء, fol. 227<sup>b</sup>; باب في السودان والهنود, fol. 229<sup>b</sup> etc.; باب في ذكر النفسانيه فيه, fol. 234<sup>a</sup>; باب في شرف النبي المرسل محمد, fol. 237<sup>a</sup>; باب في ذكر الكيمياء وانه صنعت روحانيه, fol. 240<sup>a</sup>; باب في كرامات الاوليا وجوارها, fol. 244<sup>b</sup>; باب في ذكر الكيمياء وانه صنعت روحانيه, fol. 246<sup>b</sup>. There seems to be a lacuna after fol. 247<sup>b</sup>. Fol. 248<sup>a</sup> opens abruptly with an account of the animal kinds, followed by the headings: خاصية الاسد, fol. 248<sup>b</sup>; خاصية النمر, fol. 251<sup>b</sup>; خاصية الفهد, fol. 252<sup>b</sup>; خاصية الثعلب, fol. 254<sup>a</sup>; خاصية الشغال, fol. 256<sup>b</sup>; خاصية الحصان, fol. 257<sup>a</sup>; خاصية الخرس, fol. 258<sup>a</sup>; خاصية الفرس, fol. 261<sup>a</sup>; خاصية الحمام, fol. 263<sup>b</sup>, etc.; باب في ذكر الافاعي والثعابين والحيات, fol. 270<sup>b</sup> etc. etc.; باب في ذكر السموم, fol. 280<sup>b</sup>; under this section the author deals with the account of



the various species of the sea animals. فصل فى السموم, fol. 284<sup>b</sup>, with the headings; خاصية العقرب, fol. 285<sup>b</sup>; صفت النحل, fol. 286<sup>b</sup>; فصل فى ذكر الجن وهم الطف من الابالسة, fol. 288<sup>a</sup>, etc.; اليعسوب, fol. 292<sup>b</sup>.

In the beginning on fol. 8<sup>b</sup> the author gives us to understand that the accounts given by him are always marked by some abbreviative symbols, viz. *مع* for *معيد*, *بع* for *بعيد*, *شب* for *شبه* :—

وما این کتاب جمع کردیم آنچه دیدیم در کتبها مسطور و شنیدیم از جوانان و سیاحان بعضی آنست که آنرا شاهدهی نباید و ظاهرست چنانکه افلاک و ماه که از همه عجایبهای عظیم است بر حاشیه آن رقم کردیم *بع* یعنی بعید ست و بعضی که قرآن بدان ناطقست و اخبار نا محسوس است بر آن رقم کردیم *مع* یعنی معروفست و بعضی از عجایب که شنیده ایم از سیاحان و بران برهانی ندیدیم قاطع و ندوان گفتن که دروغست بر حاشیه آن رقم کردیم *شب* یعنی شبهت است که آن کار کردن خصلتی شومست \*

These symbols are however not found in the text. Hāj. Khal. iv, p. 188, notices a Persian work of the same title عجائب المخلوقات, composed in A.H. 555 = A.D. 1160, by Muhammad bin Mahmūd bin Ahmad ut-Tūsī us-Salmānī, which like the present is divided into ten Qānūns and Arkān برده قانونست و ارکان. The beginning of Hāj. Khalifah's work is however different from that of the present copy.

Half-page miniatures are found in many places of the copy, but the average of the pictures does not stand on the highest level of Eastern art, though some of them are executed carefully. They are to be found on foll. :—11<sup>b</sup>, 17<sup>b</sup>, 31<sup>a</sup>, 33<sup>b</sup>, 43<sup>b</sup>, 50<sup>b</sup>, 65<sup>a</sup>, 78<sup>b</sup>, 82<sup>a</sup>, 95<sup>b</sup>, 101<sup>b</sup>, 134<sup>a</sup>, 139<sup>a</sup>, 148<sup>b</sup>, 173<sup>a</sup>, 202<sup>b</sup>, 213<sup>a</sup>, 224<sup>b</sup>, 246<sup>a</sup>, 277<sup>b</sup>, 293<sup>b</sup>.

Each page containing the miniature, with its opposite page, is beautifully illuminated.

Written on thick and glossy gold-sprinkled papers in a clear Nasta'liq within gold and coloured borders with a double page, beautifully illuminated 'Unwān. The headings are written in red and blue throughout.

Dated Muharram, A.H. 125, evidently meaning 1025.

Scribe :—محمد قاسم.

The MS. though written in a clear hand is full of clerical mistakes.

## No. 98.

fol. 301; lines 21; size  $11 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

نزهة القلوب

NUZHAT-UL-QULÛB.

A slightly defective copy of the famous cosmographical work, treating more especially of the geography of Persia and some adjacent countries, by Ḥamd Ullah bin Abi Bakr bin Ḥamd ul-Musta'fi ul-Qazwini *الْقَزْوِينِي* (d. A.H. 750 = A.D. 1349), who has been already mentioned, p. 1, as the author of the *Tārikh-i-Guzidah*. It was composed most probably A.H. 740 = A.D. 1339, which year in the body of the work is more than once mentioned as the current year.

The work is divided into a *Fātiḥah*, three *Maqālahs* and a *Khātimah*. This copy wants the whole of the preface which precedes the *Fātiḥah*, and begins at once with the *Fātiḥah* thus:—

فَاتِحَتُهُ وَأَنَّ مَنَعَصَرَ اسْتَبْرَمَقْدَمَهُ وَدِيْبَابِجَهُ وَرَسَمَ مَقَالَهُ - مَقْدَمَهُ  
در ذکر ترتیب ابداع افلاک و انجم و ما يتعلق بذلك العلم  
with line 11, fol. 6<sup>a</sup> of the following copy.

Written in good Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece. Foll. 1<sup>b</sup> and 2<sup>a</sup> are written within broad gold lines. The headings, including the geographical names, and the Arabic quotations, are written in red. Several seals of the late kings of Oudh are found at the beginning and the end of the copy.

Not dated, apparently 17th century.

## No. 99.

fol. 240; lines 19; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $7\frac{1}{4} \times 5$ .

THE SAME.

Another copy of the preceding work.

Beginning as usual:—

چون واهب مواهب بی علت علت کلمته که مبدع مخترعات  
و مخترع مبدعاتست العلم .

This copy is slightly defective towards the end and breaks off with the following line:—



چه کم گردد گر از دریای رحمت \* که یک قطره کفی بر خلق قسمت  
corresponding with line 10, fol. 301<sup>a</sup> of the preceding copy.

Written in distinct Indian Nasta'liq with occasional notes on the margins. The headings and the names of places are written in red.

Foll. 132-162 are supplied in a later hand.

Foll. 158<sup>b</sup>, 159<sup>a</sup> and 161<sup>b</sup> and the lower parts of foll. 158<sup>a</sup>, 160<sup>a</sup> and 161<sup>a</sup> are left blank, but the text is not affected.

Dated A.H. 192, meaning probably 1092.

## No. 100.

fol. 583; lines 20; size 11½ × 6; 8 × 4.

هفت اقلیم

HAFT IQLĪM.

A topographical, historical and biographical encyclopaedia, containing 1,560 biographies of Poets, Shaykhs and 'Ulamā arranged in geographical order, by Amīn Ahmad Rāzī امین احمد رازی who completed it in A.H. 1002 = A.D. 1594.

Beginning:—

خرد هر کجا گنجی آرد پدید \* بنام خدا سازد آنرا کلید

The work is divided into seven climates. Under each country or town the author gives the historical and the geographical account of the place followed by the biographical sketches of the distinguished Poets, 'Ulamā and Saints to whom it has given birth.

Contents:—First Iqlīm, fol. 4<sup>a</sup>. Second, fol. 14<sup>a</sup>. Third, fol. 42<sup>b</sup>. Fourth, fol. 205<sup>a</sup>. Fifth, fol. 480<sup>a</sup>. Sixth, fol. 556<sup>a</sup>. Seventh, fol. 579<sup>a</sup>.

The work is being published by the Asiatic Society of Bengal in the Bibl. Indica Series.

The present copy is full of clerical mistakes, particularly the proper names of persons and places and the Arabic passages which are most terribly corrupt. Towards the end of the copy is found a big worm-hole which runs through the middle part of foll. 526-583.

Written in ordinary Indian Ta'liq within coloured borders with an illuminated frontispiece.

The copy was written by Gulām Husayn, a pupil of Hāfiẓ 'Azīm Ullah, for a person whose name has been obliterated by some mischievous hand.

Not dated, apparently 19th century.

The binding of the MS. is damaged.



## No. 101.

fol. 136; lines 21; size  $8 \times 5\frac{1}{2}$ ;  $6 \times 4$ .

اخبار حسینیه در اخبار مدینه

AKHBÂR-I-HASÎNAH DAR AKHBÂR-I-MADÎNAH.

History and topography of Madinah, a Persian translation of Samhûdî's (d. A.H. 911 = A.D. 1505) well-known Arabic work خلاصة الوفا باخبار دار المصطفى, which extract from his larger work وفاء الوفى باخبار دار المصطفى, was made by Samhûdî himself, A.H. 893 = A.D. 1488.

The Persian translator's name is not mentioned anywhere.

It is divided, like the Arabic original, into eight chapters, each subdivided into several sections, comp. Wiener Jahrbücher, 1835, Vol. 70, Anzeigeblatt, p. 88.

This copy, which is defective at both the ends, opens abruptly in the middle of the preface thus:—

زانکه من بقده گنگارم پوشیده نمائد صاحب تالیم اعفی سید سهودی  
مدکور رحمة الله الخ \*

and breaks off towards the end of the last chapter with the following words:—

و درانجا چاهی که موسی علیه السلام برای گوسفندان شعیب علیه  
السلام آب کشیده و آنرا بعضی از مدینه گفته اند \*

Written in fair Naskh with the headings and the names of places in red.

Folios have been misplaced in several places; for instance the arrangement of the folios between foll. 17-25 is 17, 24, 18, 23, 19-22, 25; fol. 43 is placed after fol. 44; foll. 127-129 are detached from the binding. The MS. is slightly worm-eaten throughout. A portion of the upper marginal sides of foll. 121-130 is badly injured.

Not dated, apparently 18th century.

## No. 102.

fol. 583; lines 21; size  $11 \times 8\frac{1}{2}$ ;  $9 \times 5\frac{1}{2}$ .

خورشید جهان نما

KHWURSHÎD-I-JAHÂN NUMÂ.

An autograph copy of a very exhaustive, interesting and hitherto unknown geographical, historical and biographical en-

cyclopaedia, from the earliest period to A.H. 1280 = A.D. 1863, by Ilāhī Bakhsh ul-Husaynī الهی بخش الحسینی of Angrizābād in Māldah.

Beginning:—

حمد وراوان تصدق استن جلت افشان حضرت شاه جهان الغم

In the preface (fol. 17<sup>b</sup>) the author states that after completing the work *كنز المصادر* in A.H. 1268 = A.D. 1851 and the *تقليم بلاغت* in A.H. 1269 = A.D. 1852 he commenced to write the present work in A.H. 1270 = A.D. 1853 for which the title forms a chronogram. In a subscription at the end of the copy the author gives us to understand that he commenced the composition in the beginning of A.H. 1270 and completed it after eleven years' labour in A.H. 1280 = A.D. 1863. He promises to write an account of the succeeding years in a separate work.

The work is divided into twelve chapters called Burj, as follows:—

- I. Creation of the Universe, fol. 18<sup>b</sup>.
- II. America, fol. 19<sup>a</sup>.
- III. Africa, fol. 22<sup>b</sup>.
- IV. Europe, fol. 26<sup>b</sup>.
- V. Asia, fol. 43<sup>b</sup>.
- VI. Australasia and Polinisia, fol. 427<sup>a</sup>.

Under each country or town the author gives a geographical and historical account of the locality from the earliest period to the time of composition. The Indian portion of the work, which is comparatively more exhaustive, is treated with minute details.

- VII. Prophets, fol. 433<sup>b</sup>.
- VIII. Ancient philosophers, fol. 452<sup>b</sup>.
- IX. Saints, Poets and renowned persons, arranged in chronological order, fol. 453<sup>b</sup>.
- X. History of the different Šūfi schools, fol. 546<sup>b</sup>.
- XI. Buildings of great architecteral importance, fol. 567<sup>a</sup>.
- XII. Account of the author—his relatives, ancestors, etc., fol. 579<sup>a</sup>.

A detailed index of the contents occupies the first fifteen folios of the copy.

Additions and emendations made by the author himself are found throughout the copy.

Written in a hasty but learned Indian Nasta'liq with the headings in red.

Not dated, apparently 19th century.

## IV. THEOLOGY AND LAW.

## (1) Hinduism.

## No. 103.

fol. 232; lines 21; size  $13\frac{1}{2} \times 9$ ;  $10\frac{1}{2} \times 6\frac{1}{2}$ .

## ترجمہ مہا بہارت

## TARJUMAH-I-MAHĀBHĀRAT.

A defective and incomplete copy of the Persian translation of the Mahābhārat, made by Akbar's order under the auspices of his prime minister Abul Fadl, who wrote an introduction to the work in A.H. 995 = A.D. 1587.

Beginning:—

ای ہندو ہزار عالم از شوق تو مست  
سر در را جست و جوی و جان بر کف دست

Out of the eighteen Parvas into which the entire work is divided, this volume contains the following:—

Abul Fadl's preface, on fol. 1<sup>b</sup>.

Fol. 10<sup>b</sup> is followed by a lacuna and the earlier portion of the first Parva is thus missing.

Parva II (styled *فر*), on fol. 85<sup>a</sup>.

فر دوم از کتاب مہا بہارت کہ آنرا سبھا پرہ گویند و درین پرہ دو ہزار و پانصد و یازدہ اشلوک است •

تمام شد سبھا 103<sup>b</sup> The Second Parva which ends thus on fol. 103<sup>b</sup> پرہ پرہ دوم است دو ہزار و پانصد و یازدہ اشلوک است بتاریخ ۲۴ رمضان ۹۹۵ ہجری ۱۵۸۷ مہادیار فرخ سیر is followed by Parva III beginning without any heading:—

راویان اخبار این قصہ را چنین روایت کردہ اند •

The remaining portion of the MS., which apparently comprises Parvas IV-VII, does not bear any headings or rubrication and the copy breaks off with the words:—

اندر گفت کہ تو یکی از دشمنانرا کہ این صفت داشتہ باشد خواہی  
کشت اما آنکس را •

The folios are misplaced in several places and the right order seems to be:—1-107, 109, 108, 110, 111-168, 173-176, 169-172, 177-232.



The MS., written in different hands, is water-stained throughout.  
Not dated, apparently 18th century.

### No. 104.

fol. 199; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

#### THE SAME.

This volume, containing the 12th and 13th Parvas of the Persian translation of the Mahābhārat, is introduced by the heading in red آغاز فن دوازدهم از مہا بہارت.

Beginning:—

راویان اخبار ہندوستان چنین آورده اند کہ بدر رسنچی وغیرہ بفرمود الخ \*

تمام شد سات (سائنت) پرپ از کتاب مہا بہارت 73<sup>a</sup> after which the 13th Parva begins thus:—

راویان اخبار این کتاب چنین آورده اند \*

Written in ordinary Indian Ta'liq.

Worm-eaten in some places.

Not dated, 18th century.

### No. 105.

fol. 154; lines 16; size  $9 \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

#### THE SAME.

The 14th and 15th Parvas of the preceding work.

Beginning:—

آغاز فن چہاردهم از جملہ ہجده پرپ مہا بہارت کہ راجہ جدشتر درین داستان اسمید جگ کردہ است - در آخر پرپ آن سائیک مذکور شدہ کہ راجہ جدشتر \*

The 15th Parva begins thus on fol. 141<sup>a</sup>:—

بیاس اسرم پرپ فن پانزدہم از مہا بہارت کہ بعد از تمام نمودن راجہ جدشتر اسمید جگ بقلم آمدہ - راویان اخبار ہندوستان چنین روایت کردہ اند کہ چون جیمن قصہ اسمید جگ را تمام بر راجہ جنم جی -

This Parva seems to be incomplete and the MS. breaks off with the words ... ہمارا ایشان می باشند اینہا ہم از فرزندان خود ...

Written in careless Indian Ta'liq. In many places the contents are written diagonally.

Not dated, apparently 18th century.

### No. 106.

fol. 416; lines 15; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

ترجمہ جوگ ہاشٹ

TARJUMAH-I-JOGBĀSHISHT.

A Persian version, by an unknown translator, of Vālmiki's Sanskrit work *Yogavāsishtha* on Hindū gnosticism, in the form of a dialogue between the Rishi Varishtha and Rāmchandra, taken from the abridged version of a Kashmiri Pandit, variably called Anandan (Rieu, I., p. 61<sup>a</sup>), Bahandan (Ethé, Ind. Office Lib. Cat. No. 1971), but in our copy *پندت کشمیری ابہہ نندن نام کہ صاحب انتخاب* نسخہ جوگ ہاشٹ است.

Beginning:—

• بعد است بہجذاب فیض نام شہی گویند گوید کہ الطاف و افضل آن

It is divided into the following six Prakaranas (پرکرن) cf. fol. 5<sup>b</sup>.

1. Vairāgya-Prakarana (بیواگ پرکرن).
2. Mumkshuvyavahāra-Prakarana (ممکھہ پرکرن), fol. 44<sup>b</sup>.
3. Utpatti-Prakarana (اتپت پرکرن), fol. 58<sup>a</sup>.
4. Sthiti-Prakarana (not marked in the text).
5. Upasāma-Prakarana (اپشم پرکرن), on fol. 146<sup>a</sup>.
6. Nirvana-Prakarana (نویان پرکرن), on fol. 250<sup>a</sup>.

The MS. breaks off in the beginning of the sub-division *آجہواک* belonging to the sixth Prakarana, with the following words:—  
خاطر او را هیچگونه خواہش و آرزو نباشد بدیدن صورت او خرسندی و آرام...

### No. 107.

fol. 407; lines and size same as above.

Continuation of the preceding volume, beginning with the words:—

• و آرام و تسکین ہا با یاد پرہ اتما پرہ ایشر ام

The sixth Prakarana ends on fol. 19<sup>a</sup> after which begins a chapter of the Mahābhārat called here *اشمیدہ پرہ* (cf. fol. 222<sup>a</sup>), beginning:—

راویان هند و عالمان ارجمند چنین روایت میکنند \*

Foll. 222<sup>a</sup>-235<sup>b</sup>. This section deals with the discourse between Krishna and Arjuna. It is styled here *گیان مالا*, and seems to be a portion of the Bhagavadgītā, which was interpolated as an episode in the sixth Parva of the Mahābhārat, viz. the Bhishma Parva. According to a note in Ethé, India Office Lib. No. 1949, the Bhagavadgītā was translated by Prince Dārā Shikūh. Dr. Rieu, p. 59, notices two versions of the Gītā, both ascribed to Abul Faḍl. The present translator does not give his name.

Begins thus:—

این نسخه گیان مالا جواب و سوال شری کرشن جیو (و) ارجن که شکہدیو  
با راجہ پریتچہیت میگوید

Foll. 235-251. *سر اکبر* the Upanishads or Upnakhats (called here *اورپنگہت فرسنگہ تاپنی*) compiled and translated from Sanskrit under the auspices of Prince Dārā Shikūh and finished A.H. 1067 = A.D. 1657. It is also styled *سر الاسرار*.

Beginning:—

ہمہ فرشتہا بہ پرچاہیت گفتند کہ آنجائی کہ از ہر لطیف لطیف تر  
است \*

Foll. 251-285<sup>b</sup>. An abridged prose-translation of Vālmiki's Rāmāyana, the second great national epopee of the Hindus.

The translator's name does not appear in the text, and the narrative begins at once without any preface:—

فصل ..... در ذکر رام اوتار \*

Foll. 251<sup>a</sup>-407<sup>a</sup> *ہربنس پراں* Haribansa Purāna. A Persian translation of the Harivansa, which forms an appendix, (or even a nineteenth Parva, sometimes styled *اچرچ پرہ* or *اچارچ پرہ* cf. fol. 400<sup>a</sup>), to some copies of the Mahābhārat. It begins with the account of the Rām Avatāra.

فصل ..... در ذکر رام اوتار چون سابقا مذکور شد کہ دعای در یاسا

و کہیشرا الخ \*

The copy ends:—ترجمہ ہربنس پراں تمام شد.



Both the copies are written in ordinary Indian Taliq by one scribe, whose name given at the end of the second copy is امير.

Not dated, apparently 19th century.

(2) Exposition of the Truth, Rights and Duties  
of Islām according to the various  
Sects and Doctrines.

No. 108.

fol. 75; lines 20-21; size  $10 \times 6\frac{1}{4}$ ;  $6\frac{1}{2} \times 4$ .

حيرة الفقهاء

HAYRAT-UL-FUQAHA.

A work in the form of questions and answers on points of Muhammadan civil and ecclesiastical law in all its branches.

Beginning:—

الحمد لله رب العالمين والصلوة والسلام على الانبياء آدم و محمد  
وما بينهما من المرسلين الخ \*

The full name of the author is not given. On fol. 2<sup>b</sup> he designates himself as علاء بخاري 'Alā Bukhārī, and says that he wrote the work, A.H. 695 = A.D. 1295, for Nawrūz Beg (cf. fol. 1<sup>b</sup>). C. Stewart, p. 153, says that the author is unknown and that the work is dedicated to Naṣir-ud-Dawlah of Khurāsān, A.D. 1295.

In the Catalogue of the Persian Books and Manuscripts in the A.S.B., p. 5, No. AC. 15, the author is called مفتي بخاري, Mufti-i-Bukhārī. In the present copy (fol. 3<sup>a</sup>), which is written by a most careless and illiterate scribe, the title of the work reads thus: حيرة الفقهاء وحيلة الفضلاء. The correct title therefore seems to be: حيرة الفقهاء وحيلة الفضلاء or خيرة.

Written in careless Nasta'liq. Foll. 26-49 are written in a different hand.

The colophon says that the transcription, completed on the 16th of Jumādā I, A.H. 1247, was made by order of Mirzā Muḥammad Raḍī-ud-Dīn 'Alī bin Mirzā Muḥammad Khurram Bakht.

The MS. is mended and bordered in several places.

## No. 109.

fol. 407; lines 17; size  $10\frac{1}{2} \times 7$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

كنز العباد في شرح الاوراد

KANZ-UL-'UBBÂD FÎ SHARH-IL-AURÂD.

A copious commentary on the religious manual (اوراد) of the celebrated Shihâb-ud-Din Suhrawardî (d. A.H. 632 = A.D. 1234), by 'Alî bin Ahmad ul-Gûrî علي بن احمد الغوري. See Hâj. Khal. V., p. 254. See also Loth. Arab. Cat. No. 363, where a copy of the work is noticed.

Beginning as in Loth., loc. cit.:—

اعظم المعاصد لله العظيم و اكرم الصلوة على رسوله الكريم الخ \*

The author, who calls himself a disciple of Shaykh Rukn-ud-Din, says in the concluding lines, fol. 388<sup>a</sup>, that he completed the work in Shawwâl, A.H. 747 = A.D. 1346.

The original work is in Persian but the commentary is in Arabic.

The work is divided into numerous Faṣls and Dikrs and a detailed index of the contents with reference to the folios of the MS. on which each Faṣl or Dikr begins, occupies fol. 404<sup>b</sup>-406<sup>b</sup>.

Written in a hasty but learned Naskh with notes and emendations throughout the copy. According to the colophon on fol. 388<sup>a</sup>, the transcription of the MS. was commenced on the 25th Rabi' II, A.H. 1072, and completed on Friday, 21st Shawwâl of the same year. It is also stated here that this MS. was transcribed from an old copy, dated A.H. 842, which was in the use of Shaykh-ul-Islâm Maulânâ Qâḍî Badî'ud-Din.

Scribe:—جعفر بن قاضي عبد الرشيد بن داؤد بن محمد بن ركن الدين  
بن ميثا ابوالمكارم بن حسام الدين بن امام الدين بن ركن الدين بن حسين بن  
صلاح بن داؤد بن احمد بن محمد.

A note on the margin here, in the handwriting of the scribe, says that the notes of this MS. were completed on 12th Dulqa'd, A.H. 1072.

The original work is followed by a tract on the daily prayers, entitled مقصود المصلين, by Muẓaffar bin Ḥasan bin Mubârik 'Uṣ-mâni مظفر بن حسن بن مبارك عثمانى, beginning thus on fol. 389<sup>b</sup>:—

حمد لله غيت و شكره نهيت مر معبودي را كه عبادت او بر اهل

سموات و ارض \*

It is based on the 'Umdat-ul-Muṣallī, better known as Kidānī, and is divided into eight chapters. This copy, however, breaks off in the middle of the seventh chapter.

The above tract is followed by a list of the names of renowned persons and holy saints with the year of death written under each. The dates are arranged according to the months, beginning with Muḥarram, and are brought down to A.H. 1072 = A.D. 1661.

Towards the end are found some short passages and quotations from various Arabic and Persian works.

### No. 110.

fol. 180; lines 13; size  $8\frac{1}{2} \times 5$ ;  $6 \times 3$ .

#### تحفة الصلوة

#### TUHFAT-UṢ-ṢALĀT.

A work on the privileges and peculiarities of the benediction invoked upon the prophet (صلوة و سلام) based on the Qur'ān, Ḥadīṣ and other reliable works, by the well-known author 'Alī bin Ḥusayn Wā'iz Kāshifī واعظ کاشفی who died A.H. 939 = A.D. 1532.

The work is divided into several sections and a Khātimah, but a good deal of the first section is wanting, there being a lacuna at the beginning of the copy. It opens abruptly with the following line:—

در کتب تعرف آنجا که بیان معتقد عوامه میکند فرموده الخ \*

فصل دوم در معنی صلوة و تسلیم fol. 20<sup>b</sup>.

فصل سوم در مباحث وجوب و استحباب fol. 32<sup>b</sup>.

فصل چهارم در کیفیت صلوة و تسلیمات fol. 37<sup>b</sup>.

فصل پنجم در اکثر احادیث با صلوة (و) ذکر برکات fol. 56<sup>b</sup>.

فصل ششم در مواظب صلوة و تسلیمات fol. 57<sup>b</sup>.

فصل ششم (sic) در فضایل فوائد صلوة و تسلیمات fol. 104<sup>b</sup>.

فصل هفتم در مذمت قارک صلوة fol. 152<sup>a</sup>.

فصل هشتم در آداب مصلي fol. 157<sup>a</sup>.

خاتمه در بیان صلوة منذوعه fol. 167<sup>b</sup>.

Fol. 4<sup>a</sup> is followed by a lacuna and five or six leaves have been left blank.

A note on the fly-leaf says that this copy was transcribed at



the desire of the donor Maulavi Šadr-ud-Din Aḥmad, and deposited in the library A.H. 1282.

Written in ordinary Indian Ta'liq.

### No. 111.

fol. 37; lines 15; size  $6\frac{3}{4} \times 4\frac{1}{4}$ ;  $4\frac{1}{4} \times 2\frac{1}{4}$ .

رسالہ صید

### RISĀLAH-I-ŠAYDIYAH.

A treatise endorsed as رسالہ صید, by Fayḍ Ullah فیض اللہ, who composed it at the desire of Shāh Tahmāsp, written here, fol. 26, as شاه طهماسب, probably Shāh Tahmāsp I of the Šafawī dynasty, who reigned from A.H. 930-984 (A.D. 1524-1576).

Beginning:—

حمد و سپاس بادشاهی را که مرغ دلہای مخلصان صید دام معجبت  
اوست النعم •

The work treats of legal precepts concerning hunting and the slaying of domestic and wild animals. It is divided into three Bābs and a Khātimah.

Written in beautiful Naskh on pink coloured papers within gold and blue coloured borders with an illuminated head-piece.

Not dated, apparently 18th century.

### No. 112.

fol. 148; lines 19; size  $10\frac{1}{4} \times 6\frac{1}{4}$ ;  $8\frac{1}{4} \times 4\frac{1}{4}$ .

فتاویٰ ابراہیم شاہی

### FIQH-I-IBRĀHĪM SHĀHĪ.

A work on legal prayers and other rites and observances of Islām, being a collection of opinions and decisions of particular law-cases, by Aḥmad bin Muḥammad bin Ḥamid, entitled Nizām-ud-Din نظام الدین, who dedicated it to Ibrāhīm 'Ādil Shāh, King of Bijāpūr (A.H. 941-965 = A.D. 1535-1557).

Beginning:—

حمد بیعت و ثناء بیعت که از قیاس انفس افزونست •

The work is divided into two parts. This copy, comprising كتاب الايمان والسلام to كتاب الطهارة, is the first part only. A copy of the second part كتاب الخنثى to كتاب الفكاح is preserved in the Calcutta Madrasah Library. The Rāmpūr Library possesses two copies of the work.

Foll. 81-148 are hopelessly rotten and damaged.

Written in ordinary Indian Ta'liq.

Not dated, apparently 19th century.

### No. 113.

foll. 319; lines 19; size  $10 \times 7$ ;  $7\frac{1}{2} \times 4$ .

براهين قاطع

BARĀHĪN-I-QĀTĪ.

A Persian translation of Ahmad bin Hajar ul-Hayṣami ul-Makki's (d. A.H. 973 = A.D. 1565) Arabic work الصواعق المحرقة, which contains a defence of the rightful claim of succession of the first three Khalifs, against the heretics and Shī'ites, originally delivered as a course of lectures in Makkah, A.H. 950 = A.D. 1543 in the month of Ramaḍān (December).

The translation was made by Kamāl-ud-din bin Fakhr-ud-Din Jahramī کمال الدین بن فخر الدین جهرمی, A.H. 994 = A.D. 1580 at the desire of Sultān Ibrāhīm 'Ādil Shāh (A.H. 988-1036 = A.D. 1580-1627).

Beginning:—

الحمد لله الذي فضل وكرم نبينا محمد صلى الله عليه وسلم على سائر الانبياء الخ \*

It is divided into three Muqaddimahs, ten Bābs and a Khāti-mah, as follows:—

مقدمه اولی در ذکر احادیثی که در باب اهل بدعت و شیعه و روافض وارد شده fol. 3<sup>b</sup>.

مقدمه دوم در بیان وجوب نصب امام fol. 13<sup>a</sup>.

مقدمه سوم در اثبات امانت fol. 13<sup>b</sup>.

باب اول در بیان کیفیت خلافت صدیق و استدلال بصحیت آن بدلائل عقلیه و نقلیه و آنچه تابع آنست fol. 14<sup>b</sup>.

باب دوم در آنچه مروی است از اکابر اهل بیت رضی الله تعالی عنهم  
در مدح و ثنای ابوبکر و عمر رضی الله تعالی عنهما fol. 84<sup>b</sup>.

باب سیوم در بیان افضلیت ابوبکر رض بر سایر این امت باز عمر باز  
عثمان باز علی الخ fol. 93<sup>b</sup>.

باب چهارم در خلافت عمر رض fol. 136<sup>b</sup>.

باب پنجم در فضایل و خصوصیات عمر رض fol. 140<sup>b</sup>.

باب ششم در خلافت عثمان رض fol. 159<sup>a</sup>.

باب هفتم در خلافت علی ابن ابی طالب رض fol. 171<sup>a</sup>.

باب هشتم در مآخر و فضایل و بعضی از احوال علی رض fol. 176<sup>a</sup>.

باب نهم در خلافت حسن و فضایل و مآثر و کرامات وی رض fol. 202<sup>a</sup>.

باب دهم در فضایل اهل نبوی fol. 210<sup>b</sup>.

خاتمه در بیان اعتقاد اهل سنت و جماعت در حق صحابه fol. 298<sup>b</sup>.

Written in a fair Nasta'liq.

Dated Bijâpûr, Ramadân, A.H. 995. The first folio is supplied  
in a quite modern hand.

### No. 114.

fol. 34; lines 11; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

مناظره جمہوریہ

MUNAZARAH-I-JAMHÛRIYAH.

A controversial work in defence of the Shi'ah tenets, translated from an Arabic treatise on the discussion held at Mashhad, in A.H. 878 = A.D. 1473, between Mullâ Harawi and Shaykh Muḥammad Jamhûr, by Muḥammad bin Muḥammad, better known as Jalâl-ud-Dîn ul-Kâshânî جلال الدین محمد معروف بہ جلال الدین الکاشانی, in A.H. 1001 = A.D. 1592.

Beginning:—

ثنا و محمدتبی کہ زبان بیان بحکم انت کما الخ •



The title of the work is not given in the text, but in an endorsement in a fly-leaf at the beginning it is called

مناظرۂ جمہوریہ معروفہ برسالۂ شیعہ محمد جمہور

Written in fair Indian Ta'liq within gold and coloured-ruled borders with an ordinary decorated head-piece and 'Unwān.

The MS. was written during the time of Āṣaf-ud-Daulah Bahādur at the desire of Rāi Bahādur Singh.

Dated, Lucknow, Dulqa'd, A.H. 1210.

### No. 115.

fol. 425; lines 17; size  $13\frac{3}{4} \times 8\frac{1}{2}$ ;  $8\frac{1}{4} \times 4\frac{1}{2}$ .

فوائد آمفیہ

FAWĀ'ID-I-ĀṢAFĪYAH.

A very comprehensive work on the special privileges and essential peculiarities of the Friday and other congregational prayers, based on the Qurān, Hadīṣ and sayings of the Imāms and other holy persons, originally delivered as a course of lectures from the 13th of Rajab, A.H. 1200 to the 7th of Sha'bān, A.H. 1201, by Sayyid Dildār 'Alī bin Sayyid Muḥammad Mu'in-ud-Dīn ul-Hindī un-Naṣīrābādī سید دلدار علی بن سید محمد معین الدین الہندی النصیر آبادی.

Beginning:—

جميع معامد و صفوف سنایش جذاب واحد احدیہا سزا ست

The full title of the work, given in the Preface, is فوائد آمفیہ but in the Kashf-ul-Hujub, p. 570, it is called الموائع الحسنیہ. It consists of fifty-one lectures called موعظه. A detailed account of the contents is given in the beginning of the work.

The original work is followed by a fragment (fol. 421-425) of the Tārīkh-i-Ibn-i-Hilāl relating to the correspondence between 'Alī and Ma'āwiyah after the former's return from the battle of Jumal.

Written in fair Indian Nasta'liq within coloured-ruled borders with an illuminated head-piece.

Dated 5th Shawwāl, A.H. 1211.

A note on fol. 1<sup>a</sup>, dated 11th Ramaḍān, A.H. 1252, records the price of MS. as Rs. 30.

## No. 116.

fol. 138; lines 14; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6 \times 3$ .

ذو الفقار

DULFAQĀR.

A refutation of the 12th Chapter of Shāh 'Abd-ul-'Aziz's popular work *تحفة اثنا عشرية*, by the same Dildār 'Alī.

Beginning:—

الحمد لله لمثبت الحق و مزيل الباطل و الصلوة على الدعاء \*

The work and the author are mentioned in the *Kashful Hujub*, p. 221.

The following note on fol. 1<sup>a</sup> by one Sajjād 'Alī, whose seal, dated A.H. 1282, immediately follows his signature, gives the particulars of the work.

کتاب ذو الفقار تصنیف جذاب علیین مآب سید المجتهدین قدوة المتکلمین المولی ..... مولانا سید دلداری علی ... در جواب باب دوازدهم از کتاب تحفة اثنا عشریه در بیان تولد و نبوا \*

Written in fair Indian Ta'liq.

Not dated, apparently 19th century.

## No. 117.

fol. 321; lines 20; size  $11\frac{3}{4} \times 7$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

An anonymous Shi'ah work in support of 'Alī's right to the Imāmat and treating of the prerogatives and miracles of the Imāms.

Beginning:—

حمدی که حامدان ملاء اعلی و ذاکران کرة غیرا از ادای آن عاجز اند \*

The name of the author and the title of the work are not given in the text, but in an endorsement on fol. 1<sup>a</sup> it is described as کتاب امامیه در بحث امامت.

In the beginning, as well as in the concluding lines, it is said that the author lived for a long time at Haydarābād and that he wrote this work for 'Abd Ullah Qutub Shāh (A.H. 1035-1083 = A.D. 1625-1672). We also learn that he completed it after one and a half years' labour in A.H. 1058 = A.D. 1648.

It is divided into a Muqaddimah, on the significance of the Imam and the necessity for his existence (fol. 3<sup>a</sup>); a book (Bāb),

on the claims of 'Alī (fol. 7<sup>b</sup>), subdivided into twelve Chapters (Faṣl), devoted to the prerogatives and the miracle of the Imāms, and a Khātimah, containing miscellaneous observations, fol. 315<sup>b</sup>.

Written in ordinary but legible Indian Ta'liq with rubrications.

Dated 26th Rabi' I, A.H. 1081.

A seal of a certain noble (name illegible) of Shāh 'Ālam's court is fixed at the end.

### No. 118.

fol. 384; lines 15; size  $11 \times 6\frac{1}{2}$ ;  $8\frac{1}{4} \times 4$ .

#### THE SAME.

Another copy of the preceding work ending with the tenth chapter. Occasional notes and emendations on the margins.

Written in ordinary Indian Ta'liq.

Not dated, apparently 19th century.

### No. 119.

fol. 383 (385-766); lines and size same as above.

The continuation of the preceding copy beginning with the eleventh chapter and ending with the Khātimah. This copy begins with a short preamble in which it is said that this is the second volume of the work.

Beginning:—

الحمد لله رب العالمين ..... وبعد بخدمت طالبان راه هندی و شیعیان  
با صدق و صفا \*

Written in the same hand as the preceding copy with marginal notes and emendations.

Not dated, 19th century.

### No. 120.

fol. 251; lines 25; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

An anonymous work on the laws, sacred rites and ceremonies to be observed by pilgrims, based on the 'Ilal-ul-Hajj of Shaykh-  
us-Ṣudūq Abī Ja'far Muḥammad bin 'Alī bin Husayn bin Mūsā  
bin Bābwayh ul-Qummi (d. A.H. 381 = A.D. 991), and other works  
on similar topics, by Muḥammad Taqī bin Majlisi محمد تقی بن  
مجلسی.



Beginning:—

الحمد لله رب العالمين و الصلوة على سيد الانبياء والمرسلين محمد  
وعترته الطاهرين \*

The author, who calls himself (fol. 2<sup>a</sup>) محمد تقي بن مجلسي, is most probably identical with Muhammad Taqī bin Maqṣūd 'Alī ul-Majlisi, who died in A.H. 1070 = A.D. 1659, and whose work رسالة في الصحیح is mentioned in Kashf-ul-Hujub, p. 256.

The copy is defective towards the end and breaks off with the words منقولست از علي از ابو بصير

Written in ordinary Naskh with additions and emendations on the margins.

A seal of Fāḍil Khān of 'Ālamgir's court, three of the later kings of Oude and one of Muzaffar Husayn, are found on fol. 1<sup>a</sup>.

Not dated, apparently 18th century.

## No. 121.

fol. 306; lines 19; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 5$ .

### تحفة الزائر

### TUHFAT-UZ-ZĀ'IR.

A compendium of all the sacred rites and ceremonies to be observed by the Shi'ite pilgrims and visitors to the holy tombs of the Imāms and other places of sanctity, by Muhammad Bāqir bin Muhammad Taqī محمد باقر بن محمد تقي the famous author of many Shi'ite works, who was born A.H. 1038 = A.D. 1628, composed this work A.D. 1085 = A.D. 1674 (cf. fol. 306<sup>a</sup>), and died A.H. 1110 = A.D. 1698.

Beginning:—

کبوتر سنايشی که از بروج مشيده افواه حامدان آهنگ در و بام صوامع  
و مسامع قدسيان را شايد مفيض افوازي را سزا ست اله \*

It is divided into a Muqaddimah, twelve Bābs and a Khātimah, as follows:—

fol. 3<sup>a</sup>. مقدمه در بيان آداب سفر است

باب اول در بيان ثواب تعمير قبور مقدسه حضرت رسول و ائمه هدى ...

fol. 9<sup>b</sup>. و ثواب زيارت ايشان و آداب زيارتهاي ايشان

باب دوم در فضیلت و کیفیت زیارت رسول خدا و فاطمه زهرا و ائمه  
یقین fol. 17<sup>a</sup>.

باب سیم در فضیلت زیارت امیرالمومنین... و کیفیت زیارت آنحضرت fol. 35<sup>a</sup>.  
باب چهارم در بیان فضیلت نجف اشرف و کوفه و مساجد کوفه و آب  
فرانست fol. 73<sup>b</sup>.

باب پنجم در فضایل زیارت سید الشهداء حسین بن علی... fol. 89<sup>a</sup>.  
باب ششم در بیان فضیلت حایر و کربلا معلی و فضیلت تربت حضرت  
امام حسین و آداب آنست fol. 110<sup>a</sup>.  
باب هفتم در زیارت مطلقه آنحضرت که مخصوص بوقتی از اوقات نیست  
و آداب آنها و سایر اعمال و ادعیه که در روضه مقدسه باید بعمل  
آورد fol. 123<sup>b</sup>.

باب هشتم در بیان فضیلت و کیفیت زیارت آنحضرت که مخصوص اند  
بایام و اوقات معلومه و امکنه بعیده fol. 174<sup>b</sup>.

باب نهم در بیان فضیلت و کیفیت زیارات حضرات امام موسی کاظم و  
امام رضا و امام محمد تقی fol. 209<sup>b</sup>.

باب دهم در بیان فضیلت و کیفیت زیارت حضرت امام علی نقی و امام  
حسن عسکری و صاحب الامر... و ادعیه توسل بائمه علیهم السلام  
و عرایضی که بخدمت ایشان نویسد fol. 229<sup>a</sup>.

باب یازدهم در بیان زیارت جامعه است که هر امامی را بان زیارت میتوان  
کرد و استغاثه بایشان نمودن و عرایض بخدمت ایشان نوشتن در  
حاجتها و شدتها و کیفیت صلوات فرستادن بر ایشان fol. 256<sup>b</sup>.

باب دوازدهم در آداب زیارت بنیابت و زیارت اولاد ائمه علیهم السلام  
و اصحاب ایشان و فضیلت سایر بقیاع شریفه است fol. 298<sup>b</sup>.  
خاتمه در بیان آداب ملاقات زائران ائمه علیهم السلام fol. 306<sup>a</sup>.

Written in clear Naskh within gold and coloured-ruled borders with rubrications and an illuminated head-piece. The margins of foll. 1<sup>b</sup> and 2<sup>a</sup> are decorated with floral designs.

Dated Shawwāl, A.H. 1243.

Scribe: — ابن شیخ علی شیخ ابو الحسن.

Additions and emendations are occasionally found on the margins.

## No. 122.

fol. 489; lines 17; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

حَقُّ الْيَقِينِ

HAQQ-UL-YAQİN.

A comprehensive work on the leading dogmas, principles and theories of Islāmism from the strictest Shi'ite standpoint, by the well-known Shi'ah Mujtahid Muḥammad Bāqir bin Muḥammad Taqī Majlisī محمد باقر بن محمد تقی مجلسی (d. A.H. 1110 = A.D. 1698), who completed it in A.H. 1109 = A.D. 1697.

Beginning:—

الحمد لله الواحد الفرد الصمد العليم القدیر الذی لیس کمثله شیء  
وهو السميع البصیر \*

It comprises the following six books:—

fol. 2<sup>b</sup>. باب اول در اقرار بوجود حق تعالی وصفات کمالیه اوست -

fol. 7<sup>a</sup>. باب دوم در بیان صفاتیست که از حق تعالی نفی باید کرد

fol. 10<sup>b</sup>. باب سیم در بیان صفاتیست که متعلق است بانفعال حق تعالی

fol. 12<sup>a</sup>. باب چهارم در مباحث نبوة

fol. 24<sup>b</sup>. باب پنجم در امامت است

In this chapter, which occupies more than half the work, the author demonstrates the exclusive claims of 'Alī and his descendants to the Imāmat, and disparages his opponents at considerable length.

باب ششم در اثبات معاد است و بیان مقدمات آن و توابع آن از وقت  
مرگ تا انقضای امر عالم \*

Printed in Teheran, A.H. 1241.

Written in minute clear Nasta'liq within coloured-ruled borders.

Dated Diqa'd, A.H. 1218.

The copy bears on the fly-leaf the seals of Amjad 'Alī, Sulaymān Jāh and Wājid 'Alī.



## No. 123.

fol. 536; lines 23; size  $12 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

عين الحياة

‘AYN-UL-HAYĀT.

A very popular and exhaustive work on theology and ethics based on the Qurān and traditions, from a strict Shī‘ite standpoint, by the same Muḥammad Bāqir bin Muḥammad Taqī Majlisī (d. A.H. 1110 = A.D. 1698).

Beginning:—

آلي حمد و جواهر ثنا نعتك بارکاء جلال کبریاء النعم

The work is divided into numerous sections, variously styled فصل, باب, شعبه, لعمه, مقصد, تلویح, فائدة, اصل, مصباح, ينبوع, etc. See E. G. Browne, Camb. Cat., pp. 64-69.

Printed at Teheran, A.H. 1240.

Written in beautiful Naskh within gold and coloured-ruled margins with an illuminated head-piece and a double-page ornamented ‘unwān. The Arabic texts, frequently quoted, are written with all vowels. Additions and emendations are occasionally found on the margins.

The last folio has been supplied in a different hand.

All the seals at the beginning and end of the copy have been rubbed out by some mischievous hand.

Not dated, apparently 18th century.

## No. 124.

fol. 103; lines 11; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

غديره

GADĪRIYAH.

A Shī‘ah treatise in support of ‘Alī’s claim to the Imāmat, by ‘Abd Ullah bin Shāh Manṣūr ul-Qazwini عبد الله بن شاه منصور القزويني.

Beginning:—

الحمد لله باعث الرسل رحمة العالمين و جاعلهم مبشرين النعم

The following particulars regarding the work and its author are given in the Kashf-ul-Hujub, p. 392:—

الغديرية - في اثبات امير المؤمنين لمولانا عبد الله بن شاه منصور  
القرظيني الطوسي المعاصر للشيم الحر العاملي \*

It would appear from the above passage that the author was a contemporary of Shaykh Hurr ul-'Āmulī, who is most probably identical with Muhammad bin Hasan ul-Husaynī ul-Hurr ul-'Āmulī, d. A.H. 1099 = A.D. 1688 (see Brock. ii, p. 412).

Written in fair Indian Ta'liq within gold and coloured-ruled borders with decorations in the beginning.

Not dated, apparently 19th century.

### No. 125.

fol. 93; lines 14; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

A collection of three treatises (bound together), on some questions regarding Muhammadan theology and law, according to the Shi'ite School, by Muhammad bin Muhsin bin Murtaḍā, surnamed 'Ālam-ul-Hudā محمد بن محسن بن مرتضى ملتب به علم الهدى (cf. fol. 1<sup>b</sup>). Rieu, I, p. 140, followed by Ethé, Bodl. Lib. No. 1766, while questioning the date A.H. 1070 (A.D. 1659), given in the Bibliotheca Sprengeriana, No. 585, as a time when 'Ālam-ul-Hudā was still alive, holds that he lived in the first half of the seventh century of the Hijrah. Evidences in this copy however tend to support the date given in the Bibl. Spreng. *loc. cit.* At the end of the first treatise (fol. 69<sup>b</sup>), the author says that he finished its composition in Duḥijjah, A.H. 1098 = A.D. 1686.

يقول عبد الله الغدير ..... محمد المدعو علم الهدى ابن محمد المتكسر  
عفا الله ..... واتفقنا بقية قمصر من قري بلدنا قاسان لشهر ذى القعد  
الحرام من شهر حجة ثمان وتسعين و الف من الحجج هجرية الباهرة ...

Again at the end of the third treatise, fol. 91<sup>a</sup>, the author says that he extracted it from the original in Duḥa'd, A.H. 1097 = A.D. 1685.

واستخرج هذه السئلة من اصل الرسالة ناظما الغدير الى ربه في كل  
موطن محمد المدعو علم الهدى ابن محمد المتكسر لشهر ذى القعدة الحرام  
من شهر حجة سبع وتسعين و الف من الاعوام الهجرية ...

I. Foll. 1<sup>b</sup>-70<sup>a</sup>. Sha'ā'ir-ul-Īmān, dealing with some points relating to the principles of Muhammadan theology and law.

Beginning:—

بعد از آرایش دل و زبان بسپاس و ستایش آنرینفنده آشکار و نهان النعم \*

It is divided into the following five Maqālahs:—

fol. 2<sup>a</sup>. مقاله نخستین در تفصیل اعمال بر سبیل لجمال

fol. 7<sup>a</sup>. مقاله دوم در بیان قریض طاعات

fol. 22<sup>a</sup>. مقاله سیم در بیان نوافل حسنات

fol. 37<sup>a</sup>. مقاله چهارم در بیان مخطورات

مقاله پنجم در بیان مکروهات

II. Foll. 71<sup>b</sup>-78<sup>a</sup> گذار *Khulāṣah-i-Kitāb-i-Haḡ-guzār*. A tract in which the author vehemently denounces the doctrines, rites and religious observances of Sūfis which he declares as heretical.

Beginning:—

بعد از آرایش دل و زبان بستایش پروردگار آشکار و نهان النعم \*

Foll. 79<sup>b</sup>-93<sup>a</sup>. *Sulālat-ul-Mi'yār*. A theological discussion of the restrictions to be observed in the composition of poetry and verses, being an extract made by the author himself from his larger work *معیار الاشعار*.

Beginning:—

بعد از ادای وظائف حمد پروردگار النعم \*

Written in learned Naskh, with rubrications. Marginal notes and emendations are occasional.

Dated A.H. 1099.

## No. 126.

fol. 129; lines 28-34; size 10½ × 6½; 9 × 5.

ترجمه شعب الایمان

TARJAMAH-I-SHU'AB-UL-ĪMĀN.

A work on the leading dogmas and principal theories of Islamism based on the Qurān, Ḥadīṣ and other standard works. It is a translation of Sirāj-ud-Dīn Abū Ḥafṣ 'Umar Qazwīnī's abridgment of Abū Bakr Aḥmad bin Ḥusayn ul-Bayhaqī's (d. A.H. 458 = A.D. 1065) "*Shu'ab-ul-Īmān*." The translation was made by Nūr-ud-Dīn ibn Jalāl-ud-Dīn نور الدین ابن جلال الدین, who added a Muqaddimah, a Khātimah and some more matter to the work.



Beginning:—

الحمد لله رب العالمين اللهم عل و سلم على عبدك و حبيبك  
و رسولك الميم

The work is divided into a Muqaddimah, seventy-seven Shu'bas and a Khâtimah. A detailed index of the contents with reference to pages has been given at the beginning of the copy.

Written in careless Nasta'liq with notes and emendations occasionally found on the margins.

Dated, Friday, the 2nd of Jumâdâ II., A.H. 1105.

Scribe:—محمداک (بر).

The MS. is worm-eaten, and pasted over in many places.

## No. 127.

fol. 61; lines 10; size  $10\frac{1}{2} \times 6$ ;  $7 \times 3\frac{1}{2}$ .

### تبصرة الزائر

#### TABŞIRAT-UZ-ZÂ'IR.

A treatise on the rites and ceremonies to be observed by the Shi'ite visitors to the sacred tombs of the Imâms and places of sanctity, by Mir Muḥammad Badî' ibn Mir 'Abd-ul-Quddûs Raḍawî Mashhadî مشهدي, who finished it, according to the concluding lines, on the 8th of Jumâdâ II., A.H. 1157 = A.D. 1744.

Beginning:—

الحمد لله رب العالمين و الصلوة على محمد سيد النبيين \*

According to the preface the treatise contains the translation of the 22nd Book of Muḥammad Bâqir Majlisî's (d. A.H. 1110 = A.D. 1678) Bihâr-ul-Anwâr. The Arabic text is followed by inter-linear translation written in minute Nasta'liq.

Written in beautiful bold Naskh within gold and coloured-ruled borders with an illuminated head-piece. According to the colophon the MS. was written by order of Nawwâb Ḥusayn 'Alî Khân Şâhib Bahâdur, son of Haydar 'Alî Khân.

Dated 2nd Şafar, A.H. 1257.

Scribe:—علي ابن محمد.

All the pages of the MS. are pasted over with thin paper.

## No. 128.

fol. 171; lines 19; size  $11 \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 3\frac{1}{2}$ .

قُرَّةُ الْعَيْنَيْنِ

QURRAT-UL-'AYNAYN.

A work on the praiseworthy-qualities and the great merits of the Khalifahs Abû Bakr, 'Umar and Usmân, based on the traditions of the prophet and holy men, by the well-known Indian scholar Shâh Wali Ullah d. A.H. 1176 = A.D. 1762.

Beginning:—

الحمد لله الذي بعث عبده محمدا على الله عليه وسلم الى العالمين \*

The full title of the work given in the preface is قُرَّةُ الْعَيْنَيْنِ بِدَرِّ تَفْضِيلِ الشَّيْخَيْنِ.

Written partly in Indian Ta'liq and partly in ordinary Nas-ta'liq with occasional notes on the margins.

Not dated, apparently 19th century.

## No. 129.

fol. 28; lines 15; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

خُلَاصَةُ الْإِسْلَامِ

KHULÂṢAT-UL-ISLÂM.

A short theological treatise on the religious duties and observances of Islâm, according to the Hanafi School by Ismâ'il bin Luṭf Ullah ul-Bâkharzî اسماعيل بن لطف الله البخارزي.

Beginning:—

حمد و سپاس و ثنای بیقیاس خداوندی را که مجموع مخلوقات را از کم عدم بصحرائی وجود آورده \*

It is divided into the following twenty-two Bâbs (chapters):—

fol. 2<sup>a</sup>. باب اول در بیان ایمان و اسلام و احسان و صفات باری تعالی -

fol. 7<sup>b</sup>. باب دوم در بیان آداب -

fol. 8<sup>b</sup>. باب سوم در بیان دعاها و آیدست

fol. 9<sup>b</sup>. باب چهارم در بیان فریضه و سنت و وضو ساختن

fol. 11<sup>b</sup>. باب پنجم در بیان غسل

fol. 12<sup>a</sup>. باب ششم در بیان فریضه های تیمیم

fol. 13<sup>a</sup>. باب هفتم در بیان مسح کشیدن بر موزه

- باب هشتم در بیان نماز fol. 13<sup>b</sup>.  
 باب نهم در بیان نماز گذاردن fol. 17<sup>a</sup>.  
 باب دهم در بیان قنوت در نماز fol. 17<sup>b</sup>.  
 باب یازدهم در بیان فرض و رجب و سنت و نفل و تفرقه میان ایشان fol. 18<sup>a</sup>.  
 باب دوازدهم در بیان اوقات نماز fol. 18<sup>b</sup>.  
 باب سیزدهم در بیان سجده سهو fol. 19<sup>b</sup>.  
 باب چهاردهم در بیان سجده تلاوت  
 باب پانزدهم در بیان نماز جمعه fol. 20<sup>b</sup>.  
 باب شانزدهم در بیان نماز عید رمضان و عید قربان fol. 21<sup>a</sup>.  
 باب هفدهم در بیان نماز جنازه fol. 22<sup>a</sup>.  
 باب هیزدهم در بیان زکوة fol. 23<sup>a</sup>.  
 باب نوزدهم در بیان روزه fol. 24<sup>a</sup>.  
 باب بیستم در بیان حج fol. 26<sup>a</sup>.  
 باب بیست و یکم در بیان حیض fol. 26<sup>b</sup>.  
 باب بیست و دوم در بیان نفاس fol. 28<sup>a</sup>.

Written in ordinary, but legible, Indian Ta'liq.

The colophon says that the transcription was completed in the house of Muḥammad Riḍā Khān at Hoogly, on the 19th of Muḥarram, A.H. 1179, by Amān Ullah of Quṭbpur, Sātgam.

### No. 130.

fol. 87; lines 17-19; size  $7\frac{1}{2} \times 4\frac{1}{4}$ ;  $5\frac{1}{4} \times 3$ .

رساله تجارت

### RISĀLAH-I-TIJĀRAT.

A splendid copy of a treatise on legal points relating to commerce, sale, earnings and other monetary affairs, according to the Shi'ite doctrine.

Beginning:—

الحمد لله رب العالمين و صلى الله على محمد و آله الطاهرين \*

The name of the author and the title of the work are not given in the text, but in the concluding line the work is ascribed to *Āqā Muḥammad Bāqir Bahbahānī*, the great Shi'ah Mujtahid, who died in A.H. 1205 = A.D. 1790.



قد اتفق الغراغ من تصوير هذه الرسالة الفارسي ( الفارسيه ) من تأليف  
مولانا افضل العلماء واعلم الفضلاء آقا محمد باقر بهبهاني ادام الله ايام افادته •

The title is taken from a line in the beginning: — این رساله ایست: در احکام تجارت النجف.

Written in beautiful learned Shikastah hand within gold and coloured-ruled borders with an illuminated head-piece. Marginal emendations and annotations are occasional.

Not dated, apparently 18th century.

The name of Šafdar Nawwâb (of Patna), written on the margin of fol. 1<sup>b</sup>, suggests that the MS. once belonged to him.

### No. 131.

fol. 280; lines 17; size  $9\frac{1}{2} \times 6$ ;  $7 \times 4$ .

تنوير المنار

TANWÎR-UL-MANÂR.

A Persian commentary on Hâfiz-ud-Dîn Naşafi's (d. A.H. 710 = A.D. 1310) famous text al-Manâr on the principles of Muhammadan law and jurisprudence, according to the Hanafî School, by 'Abd-ul-'Alî Muhammad, better known as Bahr-ul-'Ulûm bin Nizâm-ud-Dîn al-Anşârî بن بحر العلوم (d. A.H. 1226 = A.D. 1811).

Beginning with the Arabic Preface:—

الحمد لله الذي احكم اصول الشريعة الغراء •

A copy of the work is noticed in the Catalogue of the Calcutta Madrasah Library, p. 66.

Written in ordinary Indian Ta'liq with the text overlined in red. Emendations and corrections are occasionally found on the margins.

Dated 25th Jumâdâ I., A.H. 1232.

### No. 132.

fol. 169; lines 13; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $6 \times 2\frac{1}{2}$ .

قيامت نامه

QIYÂMAT NÂMAH.

An account of the events which are to take place at the approach of the Day of the Resurrection, and a detailed description

of the world to come, based upon the Qurān and Hadīṣ, by the same 'Abd-ul-'Alī Muḥammad, better known as Baḥr-ul-'Ulūm (d. A.H. 1226 = A.D. 1811).

Beginning:—

الحمد لله رب العالمين والصلوة على رسوله محمد خاتم المرسلين الخ \*

The work comprises the following three chapters:—

fol. 1<sup>b</sup>. باب اول در اشراط ساعت

fol. 42<sup>a</sup>. باب دوم در بیان احوال ساعت و الوقائع التي تقع بعد العشر

باب سوم در صفات جنت و جهنم و در صفات اهل جنت و اهل

fol. 115<sup>a</sup>. جهنم

We learn from the colophon that this work, composed by the author during his stay in the Madrasah of Munshi Sayyid Ṣadr-ud-Dīn at Būhār, was transcribed by Maulavi Sayyid Ṣadr-ud-Dīn Aḥmad's order in A.H. 1288 by Irādat 'Alī of Būhār.

هذا ما تيسر لنا في املاء الرسالة بفتح الرحمن اما هذه الرسالة المتبركة  
المسمى ( المسماة ) بقيامت نامہ از تصانیف افضل علماء متأخرين .....  
... مولانا عبد العلي قدس سرہ ..... حين تشریف داشتیں بموضع بوهار  
در مدرسہ عالیہ منشی سید صدر الدین مرحوم تصنیف یافتہ این نقل ششم  
است - حسب فرمودہ مولوی سید صدر الدین احمد صاحب حنفی دام  
اقبالہ فی التاریخ بیست و نهم ماہ آس سنہ ۱۲۸۸ ھجری ..... روز یکشنبہ  
از فضل رب العالمین و طفیل جذاب سید المرسلین این قیامت نامہ متبرک  
باتمام رسانید ( رسید ) ... کتبہ ارادت علی بوهاری ...

Written in clear Nasta'liq with the headings in red.

### No. 133.

fol. 194; lines 18; size 10½ × 6; 8½ × 4.

مولت تصنیفہ

ṢAULAT-I-GAZANFARĪYAH.

A Sunni denunciation of the Shī'ite custom of "temporary marriage" (متمہ), written, A.H. 1237 = A.D. 1821, in refutation of Dildār 'Alī's son Sayyid Muḥammad's work غیغیہ on the legality of the mut'ah, by Muḥammad Rashīd-ud-Dīn محمد رشید الدین.

a pupil of Maulânâ Shâh 'Abd-ul-'Aziz (d. A.H. 1239 = A.D. 1824), the author of the popular work تحفة اثنا عشرية and of several other works.

Beginning:—

الحمد لله الذي أنزل الكتاب نورا مبينا لمن سلمت عيذاء الغم \*

Written in ordinary Indian Ta'liq.

Not dated, apparently 19th century.

### No. 134.

fol. 376; lines 9; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{3}{4} \times 3$ .

تبصرة المصتدين

TABŞIRAT-UL-MUHTADÎN.

A Persian translation and explanation of Sayyid Muḥammad Taqî bin Sayyid Ḥusayn's Arabic work Ḥadiqat-ul-Wā'izîn, which contains a course of lectures on Muhammadan theology and moral philosophy, delivered in the month of Ramâḍân, A.H. 1258 = A.D. 1842.

The original work was dedicated to Amjad 'Alî Shâh at whose desire this Persian paraphrase was made by Sayyid 'Abd-Ullah سید عبد الله in Rajab, A.H. 1261 = A.D. 1845.

Beginning:—

الحمد لله الذي أمرنا بالتقوى ونهي عن اتباع النفس والهوى \*

Written in clear Nasta'liq within gold and coloured-ruled borders with a beautifully illuminated head-piece and a sumptuously ornamented double page 'Unwân.

A neat and beautiful copy, probably prepared for Amjad 'Alî Shâh at whose desire the translation was made.

### No. 135.

fol. 275; lines 15-19; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7-7\frac{1}{2} \times 3\frac{1}{2}$ .

فتاوى برهنة

FATÂWÂ-I-BARAHNAH.

A compendium of Muhammadan theology and law according to the Hanafite School, by Naşîr-ud-Dîn Lâhaurî نصير الدين لاهوري.

Beginning:—



حمد مرخدلی جهان را کہ یکتاست بلوفا کمال و مبرا ست  
از نقص و زوال •

The work has been lithographed at Lahore.

Three folios of a different work on the same topic are prefixed to this MS.

Written in careless Indian Ta'liq with numerous emendations and annotations.

The MS is mended and pasted over in many places. Foll. 12, 15 and 260-265 have been bound upside down. Fol. 4<sup>b</sup> is written in a later hand.

Not dated, apparently 19th century.

### No. 136.

fol. 373; lines 17; size  $9 \times 5$ ;  $6 \times 2\frac{1}{2}$ .

جمال الصالحين

JAMÂL-UṢ-ṢÂLIHÎN.

Exposition of the principal rites, duties and observances of Islâm, according to the Shī'ah School, based on the Qurân, Hadīṣ and sayings of holy men, by Husayn bin 'Abd-ur-Razzâq حمین بن عبد الرزاق.

Beginning :—

الحمد لله رب العالمين حق حمده و صلى الله على محمد •

It is divided into a Muqaddimah, twelve Bâbs and a Khâtimah. The Bâbs, each sub-divided into several Fajls, begin respectively on foll. 9<sup>a</sup>, 52<sup>b</sup>; 64<sup>b</sup>, 138<sup>a</sup>, 163<sup>a</sup>, 224<sup>a</sup>, 234<sup>a</sup>, 244<sup>b</sup>, 303<sup>b</sup>, 319<sup>a</sup>, 330<sup>b</sup> and 346<sup>b</sup>.

Written in a clear minute Naskh within gold and coloured-ruled borders with an illuminated head-piece and rubrications.

Not dated, apparently 18th century.

### No. 137.

fol. 216; lines 15; size  $8\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

تحفة المسلمين

TUHFAT-UL-MUSLIMÎN.

A defective and incomplete copy of a work on the observances, rites and dogmas of Islâmism, according to Shī'ite School.

The copy is defective at both ends, and the title is taken from an endorsement on a fly-leaf at the beginning.

It opens abruptly thus:—

نعمت مغفرت را بر خولن ادراک فضل و عوَاب النعم •

and breaks off چنان شد تند ... موج زن

Foll. 26-29 are bound upside down.

Written in ordinary Indian Ta'liq within coloured-ruled borders.

Not dated, apparently 19th century.

### No. 138.

fol. 144; lines 19; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

مباحثہ ملا با پادری

MUBAḤAṢAH-I-MULLĀ BĀ PĀDRĪ.

A defective copy of a Musulmān refutation of a certain Padre's defence of Christianity. Several folios are wanting in the beginning and consequently the name of the author, title of the work, etc., cannot be ascertained.

In an endorsement on the fly-leaf the work is called مباحثہ ملا با پادری.

It opens abruptly thus:—

خوشتر از دیدن هزار بوستان و بیدار •

and ends:—

تا وقتی که مدعاہ شما بہ حصول انجامد ملا نیز چہین گفت •

Written in ordinary Indian Ta'liq within coloured-ruled borders.

Not dated, apparently 19th century.

The MS. is pasted with thick patches.

### No. 139.

fol. 111; lines 18; size  $11 \times 7\frac{1}{2}$ ;  $8\frac{3}{4} \times 4\frac{3}{4}$ .

خطبۃ الائمہ

KHAṬĪ'AT-UL-A'IMMAH.

Account of a debate which took place between the author and some lawyers of the four Islamic Schools, viz. Hanafi, Maliki, Shāfi'i and Hanbali, and in which the author attempted to refute their doctrines.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على خير خلقه محمد و آله  
اجمعين حق تعالى يبرهان تحقيق النعم \*

In the preface the author, who calls himself *يُوحَنَّا بَنِي إِسْرَائِيل* *Yūhannā Bani Isrā'il ul-Miṣri*, states that he was born a Jew, and that after a careful investigation of all religions he found Islām to be the only true religion. After embracing Islām he held a debate with the leading 'Ulamā of the Hanafi, Mālikī, Shāfi'i and Hanbali sects, in the course of which he attempted to refute them, supporting the tenets of the Imāmiyah sect of the Shi'ahs.

Written in clear Indian Ta'liq, with rubrications.

Dated 30th Ṣafar, A.H. 1280.

Scribe:—*Shujā'at 'Alī Khān*.

The MS. is worm-eaten in some places.

## No. 140.

fol. 181; lines 9-15; size  $8\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

A collection of theological treatises, bound in one volume.

I. Foll. 9<sup>b</sup>-15<sup>a</sup>. *چهل حدیث*. Forty sayings of Muḥammad, in Arabic, without any preface or introduction.

Beginning:—

چهل حدیث حضرت رسالت پناه صلی اللہ علیہ وسلم - حدیث اول -  
قال عليه السلام من قرأ وحفظ أربعين حديثاً من أمتي النعم \*

Written in ordinary Naskh with all vowels.

II. Foll. 9<sup>b</sup>-15<sup>a</sup>. Another series of the Prophet's traditions in Arabic without any title or introduction.

Beginning:—

قال النبي صلى الله عليه وسلم مثل صلوة الغمس كمثل فرجاء النعم \*

Written in ordinary Naskh, but more neatly than the preceding treatise.

III. Foll. 15<sup>b</sup>-109<sup>a</sup>. *ترجمہ لایاب الاخبار* *Tarjumah-i-Lubāb-ul-Akhbār*. A collection of 400 traditions of the Prophet, in forty chapters, each of which contains ten traditions, on various points of Muhammadan theology and law, a kind of general introduction to the science of Hadīṣ. The original text in Arabic by Aḥmad bin 'Abd Ullah *عبد اللہ احمد بن عبد اللہ* is followed by Persian translation by Muḥammad ibn Maḥmūd *محمد ابن محمود*.



Beginning:—

حمد بيبعد و ثقلی بی عد مر خدا برا جل جلاله و عم فواله که علم علماء  
عالم را بر افراشت الخ •

An index of the forty chapters occupies foll. 16<sup>b</sup>-17<sup>b</sup>.

Foll. 15<sup>b</sup>-75<sup>b</sup> are written in ungraceful, but legible, Naskh and Nasta'liq and foll. 76<sup>a</sup>-109<sup>a</sup>, written by one رحمت الله, are in fair hand.

Dated Monday, the 24th of Jumâdâ II, A.H. 1176.

IV. Foll. 110<sup>b</sup>-181<sup>a</sup>. Umdat-ul-Islâm. A compendium of Muhammadan civil and ecclesiastical law in all its branches, comprising purifications or ablutions, prayers, alms, fasting and pilgrimage, based on numerous Arabic and Persian works (enumerated on foll. 180<sup>a</sup>-180<sup>b</sup>), by Abû Tâhir ibn Kamâl of Multân ملتانى كمال. See fol. 179<sup>b</sup>, line 13.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة على رسوله الخ •

Written in ordinary Indian Ta'liq.

Dated Friday, the 9th Jumâdâ II, the 27th regnal year ?

Scribe:—محمد امين قادري.

## No. 141.

foll. 40; lines 15-19; size  $9\frac{1}{2} \times 6$ ;  $7\frac{1}{2} \times 4$ .

Another collection of theological treatises.

I. Foll. 1<sup>b</sup>-27<sup>a</sup> منافع القلوب Manâfi'-ul-Qulûb. A treatise dealing with some of the most important points in Muhammadan theology and law, by an anonymous author, who was a disciple of Shaykh Maḥmūd Naṣīruddīn (cf. fol. 1<sup>b</sup>).

Beginning:—

حمد بيبعد و ثقلی بيبعد مر آفریدگار که بصنع قدیم و حکمت  
مستقیم الخ •

It is divided into two parts. The first, مسائل اعتقاد, begins on fol. 3<sup>a</sup>. The second, مسائل احکام شریعت, comprising several sub-headings, begins on fol. 4<sup>a</sup>.

The colophon says that the transcription was made in the house of Mir Sayyid Gulâm Muḥammad at Manair, in 1115 Bengali era, during the reign of Shâh 'Ālam.

Scribe: — نواز الدين.

II. Foll. 28<sup>a</sup>-35<sup>a</sup>. Another theological tract on the exposition of the principal rites and observances of Islām by an anonymous author.

Beginning:—

الحمد لله الذي هدانا لهذا الذي كنا لنهتدي لولا أن هدانا الله •

III. Foll. 35<sup>b</sup>-40<sup>b</sup>. A similar tract, by Qutb-ud-Din Muḥammad bin Giyāṣ-ud-Dīn 'Alī قطب الدين محمد بن غياث الدين علي.

The first two treatises are written in ordinary Indian Ta'liq by one scribe. The third, written by a different scribe in careless Ta'liq, though not dated, apparently belongs to the same period as the first two.

## No. 142.

fol. 13; lines 17; size 9½ × 5½; 7 × 3½.

Two theological treatises.

I. Foll. 1<sup>a</sup>-7<sup>a</sup> اساس الصلوي Asās-ul-Muṣallī. A short tract dealing with the rites and observances connected with ablution and prayers, according to the Ḥanafī School, by one بدر ركن سندھی.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين و الصلوة على رسوله •

It is divided into two chapters, the first of which, sub-divided into nine sections, begins on fol. 1<sup>b</sup>, and the second, with eight sub-divisions, begins on fol. 3<sup>a</sup>. A marginal note at the end of this treatise says that it was transcribed by Khayr Ullah bin Shaykh Muhammad Rafiq for his son Shaykh Nūr Ullah, on the 22nd Rajab, A.H. 1129.

II. Foll. 8<sup>a</sup>-13<sup>a</sup>. Another tract on Friday, 'Id-day, funeral and other prayers, by Murid-ul-Ḥaqq, مرید الحق.

Beginning:—

بعد حمد و ثنای کبریائی که ذاتش موجد کائنات است •

It is divided into four Bābs, each sub-divided into several sections.

Written by the above-named scribe for the same Shaykh Nūr Ullah on the same date.

Written in careless Indian Ta'liq within coloured-ruled borders.

### (3) Commentaries and other Explanatory Works on the Qurân.

#### No. 143.

fol. 433; lines 15; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9\frac{1}{2} \times 4\frac{1}{2}$ .

#### ترجمة الخواص

#### TARJUMAT-UL-KHAWÂSS.

A detailed Shi'ah commentary on the Qurân, usually styled

علي بن حسن زارعی, by 'All bin Hasan uz-Zawwâri زارعی (wrongly called in the preface here "Sabzwâri"), who completed it in A.H. 946 = A.D. 1539.

This library possesses in two volumes only a portion of the extant commentary. The first volume, comprising the first six Sûrahs, begins thus:—

حمد بیحد و شکر بلا حد مد معنی را سزد که شقایق حقایق قرآنی را الخ \*

Sûrah 1 begins on fol. 31<sup>a</sup>; 2, on fol. 78<sup>a</sup>; 3, on fol. 186<sup>b</sup>; 4, on fol. 258<sup>b</sup>; 5, on fol. 333<sup>b</sup>; 6, on fol. 387<sup>a</sup>.

The copy breaks off with the words

حاصل سخن آن است که امهال است اما اتمال \*

#### No. 144.

fol. 385; lines and size same as above.

Continuation of the preceding work, comprising Sûrahs 7-18. It opens thus;—

نخواهد بود - سیقول الذین اشركوا لو شاء الله \*

Sûrah 7, on fol. 7<sup>a</sup>; 8, on fol. 70<sup>a</sup>; 9, on fol. 97<sup>a</sup>; 10 on fol. 152<sup>a</sup>; 11, on fol. 185<sup>b</sup>; 12, on fol. 218<sup>b</sup>; 13, on fol. 253<sup>b</sup>; 14, on fol. 268<sup>a</sup>; 15, on fol. 281<sup>a</sup>; 16, on fol. 292<sup>b</sup>; 17, on fol. 324<sup>b</sup>; 18, on fol. 357<sup>b</sup>.

Ends:—

آن نور ازو تا بآسمان برسد \*

Both volumes, due to the penmanship of one scribe, are written in beautiful Naskh within coloured-ruled borders, with the text in red.

Not dated, apparently 17th century.

Fol. 1-25 of the first volume and 378-385 of the second have been bordered.

Fol. 376-378 of the second volume are slightly damaged.



## No. 145.

fol. 420; lines 18; size  $13\frac{1}{2} \times 8\frac{1}{2}$ ;  $6\frac{1}{2} \times 3$ .

تفسير شاهي

TAFSİR-I-SHĀHĪ.

A juridical commentary on the Qurān, containing the explanation of those verses which relate to Muhammadan civil and ecclesiastical laws, according to the Shi'ah doctrine, composed at the desire of Shāh Tahmāsp Safawi (A.H. 930-984 = A.D. 1524-1576), by Abul Fath ul-Husaynī, the author of the work *Ṣafwat-ush-Ṣafā*, noticed in Rieu, I., p. 345.

Beginning:—

فتحة فايحة كتاب كتاب فصاحت مآب و خطابه واضحه خطاب خطاب

بلا انتساب •

It comprises twenty-two Kitābs or Books, each sub-divided into several sections, called نوع - مبحث - قسم etc. The Kitābs are as follows:—

1. كتاب الطهارة, on fol. 4<sup>b</sup>.
2. كتاب الصلوة, on fol. 31<sup>b</sup>.
3. كتاب الصوم, on fol. 111<sup>a</sup>.
4. كتاب الزكاة, on fol. 122<sup>b</sup>.
5. كتاب الخمس, on fol. 142<sup>b</sup>.
6. كتاب الحج, on fol. 146<sup>b</sup>.
7. كتاب الجهاد, on fol. 182<sup>a</sup>.
8. كتاب الامر بالمعروف والنهي عن المنكر, on fol. 226<sup>b</sup>.
9. كتاب المكاييد, on fol. 229<sup>a</sup>.
10. كتاب البيع, on fol. 242<sup>b</sup>.
11. كتاب الدين وتوابعه, on fol. 251<sup>b</sup>.
12. كتاب عدة من العقود وغيرها, on fol. 261<sup>a</sup>.
13. كتاب النوعية, on fol. 270<sup>b</sup>.
14. كتاب الذم والعتد واليمين, on fol. 284<sup>a</sup>.
15. كتاب العتق, on fol. 291<sup>b</sup>.
16. كتاب النكاح, on fol. 293<sup>b</sup>.
17. كتاب الفراق, on fol. 340<sup>a</sup>.
18. كتاب المطاعم والمشارب, on fol. 362<sup>a</sup>.
19. كتاب الميراث, on fol. 377<sup>b</sup>.

20. كتاب الحدود, on fol. 390<sup>b</sup>.

21. كتاب الجنایات, on fol. 400<sup>a</sup>.

22. كتاب القضاء و الشهادات, on fol. 410<sup>a</sup>.

Written in ordinary Nasta'liq with the text of the Qurân written in large Naskh overlined in red. The whole MS. has been mended and the original folios have been placed in new margins. Foll. 111-114 and 335-338 have been misplaced in binding.

Dated, the last day of Şafar, A.H. 1088.

The name of the scribe given in the colophon has been rubbed out.

### No. 146.

fol. 714; lines 25; size  $12\frac{3}{4} \times 7$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

#### خلاصة المنہج

#### KHULÂŞAT-UL-MANHAJ.

A Shi'ah commentary on the Qurân by Ibn Shukr Ullah Fath Ullah ush-Sharif ul-Kâshânî ابن شكر الله فثم الله الشريف الكاشاني (d. A.H. 978 = A.D. 1570), abridged by himself from his larger commentary in five volumes, styled منہج الصادقين في الزام المخالفين.

Beginning:—

حمدی چون کلمات ربانی بیغایت شایسته لطیفی است کہ از محض  
لطف ابدی النہج •

The commentary is divided into three parts as follows:—

Part I.—Comprises the first 18 Sûrahs, foll. 3<sup>b</sup>-297<sup>b</sup>.

Part II.—Sûrahs 19-35, foll. 298<sup>b</sup>-471<sup>a</sup>.

Part III.—Sûrahs 36-114, foll. 471<sup>b</sup>-714<sup>a</sup>.

A table of contents occupies the first two folios of the MS. The work has been lithographed at Teheran, A.H. 1281.

Written in beautiful Nim Shikastah within gold-ruled borders, with an illuminated head-piece. The text of the Qurân is written in Naskh overlined in red.

The colophon of the first part, dated 12th Jumâdâ I., A.H. 1085, runs thus:—

تم المجلد الاول من تفسير خلاصة المنہج في ثاني عشر شهر جمادى  
الاولى من شهر سنة خمس و ثمانين و الف من الهجرة النبوية المصطفوية  
بقلم اقل الخليفة ابن محمد رضا محمد حسين الفيروز آبادي بدار السلطنة

مدبر محمد پور بیجاپور حیدت بن الفتن و الفتور و علی الله علی محمد  
و آله اول و آخر \*

Part second is not dated.

The third part is dated 23rd Ramaḍān, A.H. 1085.

Two seals of one Muzaffar Husayn are found respectively at the beginning and end of the copy.

### No. 147.

fol. 275; lines 31; size  $12\frac{3}{4} \times 7\frac{3}{4}$ ;  $8\frac{3}{4} \times 4\frac{1}{2}$ .

مواهب علیہ

MAWĀHIB-I-'ALIYYAH.

A well-known commentary on the Qurān, usually styled *تفسیر حسینی*, composed at the request of Mir 'Alī-Shīr, to whom it is dedicated, between A.H. 897 and 899 = A.D. 1492 and 1494, by the famous author Husayn bin 'Alī ul-Wā'iz ul-Kāshifī حسین بن علی الواظ الکاشفی (d. A.H. 910 = A.D. 1504).

It is divided into two volumes. The present volume, which is the first, comprises chapters I-XV, or the first half of the Qurān, and begins thus:—

بعد از تمهید قواعد معامد الهی و تالیس مبانی ثفا خوانی الهی \*

### No. 148.

fol. 296; lines and size same as above.

The second volume of the preceding work comprising the latter half (chapters XVI-XXX) of the Qurān.

Beginning:—

کَمِيعَص - در مواهب صوفیا (صوفیه) بادیه از مواهب الهی که  
بر حضرت شیخ رکن الدین علاء الدولة السمنانی \*

The whole commentary was printed in Calcutta A.H. 1247, and at Lucknow 1874. It was translated into Turkish by Abu'l Faḍl Muḥammad bin Idris Bidlīsī (d. A.H. 982 = A.D. 1574). A Hindūstānī translation, called *تفسیر قادری*, by Fakhr-ud-Dīn Aḥmad Qādirī, was lithographed in Lucknow A.H. 1879.

Both volumes, due to the penmanship of one scribe, whose name however does not appear in either copy, are written in beautiful minute Naskh within gold and coloured-ruled borders with an



illuminated head-piece at the beginning of each volume. The text of the Qurân, written in larger Naskh in red, has all the vowels in black. Additions and emendations are occasionally found on the margins. The MS. though written in a beautiful hand is not free from clerical mistakes.

Not dated, apparently 16th century.

### No. 149.

fol. 479; lines 25; size  $12\frac{3}{4} \times 8$ ;  $9\frac{1}{4} \times 5\frac{1}{4}$ .

جلاء الاذهان

JALÂ-UL-ADHÂN.

A Shî'ah commentary on the Qurân, based for the greater part on the traditional interpretations of the Imâms, by Abul Mahâsin Husayn bin Hasan ul-Jurjânî ابو المصالح حسين بن حسن الجرجاني. The date of composition of the work or of the author cannot be ascertained. The author of the Kashf-ul-Hujub, p. 256, gives the following meagre account of the work and the author:—

جلاء الاذهان و جلاء الاذهان في تفسير القرآن لابي المصالح الجرجاني فارسي \*

In an endorsement on the fly-leaf due to a later hand the work is called تفسير كازرنى. It is divided into two volumes. The first comprises the first sixteen Sûrahs of the Qurân and begins thus with a preface:—

سپس وثنا و حمد بى منها مر خدايبرا که اين هفت ايوان معلق و اسان مطبق \*

The preface is followed by seven preliminary sections explaining the various meanings of the Qurân, the Sûrah, the Tafsir, etc., after which follows the commentary on بسم الله and اعوذ بالله الله. The commentary on the first Sûrah (الفاتحة) begins thus on fol. 5<sup>b</sup>:—

الحمد لله - ابن ثنائى است که خدايتعالى جل جلاله برخود ميگويد الله \*

The remaining fifteen Sûrahs begin respectively—2, fol. 8<sup>a</sup>; 3, fol. 116<sup>a</sup>; 4, fol. 174<sup>b</sup>; 5, fol. 216<sup>a</sup>; 6, fol. 261<sup>a</sup>; 7, fol. 293<sup>a</sup>; 8, fol. 339<sup>b</sup>; 9, fol. 355<sup>b</sup>; 10, fol. 392<sup>b</sup>; 11, fol. 411<sup>a</sup>; 12, fol. 428<sup>b</sup>; 13, fol. 448<sup>a</sup>; 14, fol. 455<sup>a</sup>; 15, fol. 457<sup>b</sup>; 16, fol. 467<sup>a</sup>.

This copy breaks off with the words:—

که خدایتعالی برلی ما ذخیره کرده بود آنروز...

Written in clear Nasta'liq within gold and coloured-ruled borders with an illuminated, now faded, head-piece. The text is written in red with all vowels.

Foll. 9 and 10 are bound upside down.

Foll. 43-46, 438, 439 and 461 have been misplaced in binding.

Not dated, apparently 16th century.

The margins of the folios are worm-eaten.

### No. 150.

fol. 320; lines 15; size  $14\frac{1}{2} \times 9\frac{1}{2}$ ;  $10\frac{1}{2} \times 6$ .

The second volume of the preceding work, beginning with the 19th Sûrah (سورۃ مریم) and ending with the last. The latter portion of the 16th Sûrah and the whole of the 17th and 18th are therefore wanting. This volume, like the preceding, contains an endorsement on the fly-leaf in which the work is called تفسیر کزونی, while the illuminated head-piece bears the inscription المجلد ثانی من تفسیر.

Beginning:—

سورۃ مریم علیها السلام مکی است - وفود و هشت آیت است -  
هرکه این سورۃ بخواند خدای تعالی او را النعم \*

The 20<sup>a</sup> Sûrah begins on fol. 10<sup>a</sup>; 21, on fol. 19<sup>a</sup>; 22, on fol. 31<sup>a</sup>; 23, on fol. 40<sup>a</sup>; 24, on fol. 48<sup>b</sup>; 25, on fol. 61<sup>a</sup>; 26, on fol. 75<sup>b</sup>; 27, on fol. 85<sup>a</sup>; 28, on fol. 93<sup>b</sup>; 29, on fol. 103<sup>a</sup>; 30, on fol. 108<sup>a</sup>; 31, on fol. 112<sup>b</sup>; 32, on fol. 115<sup>b</sup>; 33, on fol. 118<sup>a</sup>; 34, on fol. 130<sup>a</sup>; 35, on fol. 135<sup>b</sup>; 36, on fol. 139<sup>b</sup>; 37, on fol. 144<sup>a</sup>; 38, on fol. 150<sup>b</sup>; 39, on fol. 155<sup>a</sup>; 40, on fol. 162<sup>a</sup>; 41, on fol. 168<sup>a</sup>; 42, on fol. 173<sup>a</sup>; 43, on fol. 178<sup>b</sup>; 44, on fol. 183<sup>b</sup>; 45, on fol. 186<sup>a</sup>; 46, on fol. 188<sup>a</sup>; 47, on fol. 192<sup>a</sup>; 48, on fol. 194<sup>b</sup>; 49, on fol. 200<sup>b</sup>; 50, on fol. 204<sup>b</sup>; 51, on fol. 207<sup>b</sup>; 52, on fol. 210<sup>b</sup>; 53, on fol. 212<sup>b</sup>; 54, on fol. 217<sup>b</sup>; 55, on fol. 220<sup>a</sup>; 56, on fol. 224<sup>a</sup>; 57, on fol. 228<sup>a</sup>; 58, on fol. 233<sup>a</sup>; 59, on fol. 238<sup>b</sup>; 60, on fol. 241<sup>b</sup>; 61, on fol. 244<sup>a</sup>; 62, on fol. 245<sup>b</sup>; 63, on fol. 248<sup>a</sup>; 64, on fol. 249<sup>b</sup>; 65, on fol. 251<sup>a</sup>; 66, on fol. 253<sup>b</sup>; 67, on fol. 256<sup>b</sup>; 68, on fol. 259<sup>a</sup>; 69, on fol. 262<sup>a</sup>; 70, on fol. 264<sup>a</sup>; 71, on fol. 266<sup>a</sup>; 72, on fol. 268<sup>a</sup>; 73, on fol. 269<sup>b</sup>; 74, on fol. 271<sup>b</sup>; 75, on fol. 274<sup>a</sup>; 76, on fol. 276<sup>a</sup>; 77, on fol. 279<sup>b</sup>; 78, on fol. 281<sup>a</sup>; 79, on fol. 283<sup>b</sup>; 80, on fol. 285<sup>a</sup>; 81, on fol. 286<sup>b</sup>; 82, on fol. 288<sup>a</sup>; 83, on fol. 289<sup>a</sup>; 84, on fol. 290<sup>b</sup>; 85, on fol. 292<sup>a</sup>; 86, on fol. 293<sup>b</sup>; 87, on fol.



294<sup>a</sup>; 88, on fol. 295<sup>b</sup>; 89, on fol. 296<sup>b</sup>; 90, on fol. 299<sup>b</sup>; 91, on fol. 301<sup>a</sup>; 92, on fol. 301<sup>b</sup>; 93, on fol. 302<sup>a</sup>; 94, on fol. 303<sup>b</sup>; 95, on fol. 304<sup>b</sup>; 96, on fol. 305<sup>a</sup>; 97, on fol. 306<sup>b</sup>; 98, on fol. 308<sup>a</sup>; 99, on fol. 309<sup>a</sup>; 100, on fol. 309<sup>b</sup>; 101, on fol. 310<sup>a</sup>; 102, on fol. 310<sup>b</sup>; 103, on fol. 311<sup>b</sup>; 104, on fol. 311<sup>b</sup>; 105, on fol. 312<sup>a</sup>; 106, on fol. 314<sup>a</sup>; 107, on fol. 314<sup>a</sup>; 108, on fol. 314<sup>b</sup>; 109, on fol. 315<sup>b</sup>; 110, on fol. 316<sup>a</sup>; 111, on fol. 318<sup>a</sup>; 112, on fol. 318<sup>b</sup>; 113, on fol. 319<sup>a</sup>; 114, on fol. 319<sup>b</sup>.

Written in beautiful minute Nasta'liq within gold and coloured-ruled borders. The text of the Qurân, written in a larger Naskh, is in red.

The first two pages are beautifully illuminated with ornament of gold and floral designs.

Dated 18th Dulhijjah, A.H. 971. The name of the scribe, given in the colophon, is

أقر خلق الله ابن أبي نصر محمد سعيد الشریف عفی عنہما \*

### No. 151.

fol. 476; lines 16; size 10½ × 6½; 6½-7½ × 4-4½.

توضیح

TAUDÎH.

A commentary on the Qurân, containing an easy translation and explanation of the sacred text intended for beginners, by an anonymous author.

Beginning:—

حمد آن خدای را کہ بفرستاده بر پیغمبر ما قرآن مژده دهنده  
مؤمنان را اله \*

The MS. is defective towards the end. It comprises the first 22 Sûrahs and a portion of the 23rd Sûrah المؤمنون after which it breaks off with the words:—

و آنانکه ایشان مال زکوٰۃ ادا کنندہ اند \*

These twenty-three Sûrahs are as follows:—

1, on fol. 1<sup>a</sup>; 2, on fol. 4<sup>b</sup>; 3, on fol. 75<sup>b</sup>; 4, on fol. 120<sup>a</sup>; 5, on fol. 164<sup>b</sup>; 6, on fol. 196<sup>a</sup>; 7, on fol. 229<sup>a</sup>; 8, on fol. 269<sup>b</sup>; 9, on fol. 282<sup>a</sup>; 10, on fol. 306<sup>a</sup>; 11, on fol. 321<sup>b</sup>; 12, on fol. 337<sup>b</sup>; 13, on fol. 352<sup>b</sup>; 14, on fol. 362<sup>a</sup>; 15, on fol. 370<sup>b</sup>; 16, on fol. 377<sup>b</sup>; 17, on fol. 396<sup>b</sup>; 18, on fol. 413<sup>a</sup>; 19, on fol. 430<sup>b</sup>; 20, on fol. 439<sup>a</sup>; 21, on fol. 452<sup>b</sup>; 22, on fol. 464<sup>b</sup>; 23, on fol. 476<sup>b</sup>.



Foll. 1<sup>b</sup>-272<sup>b</sup> are written in fair Naskh and foll. 273<sup>a</sup>-476<sup>b</sup> in ordinary Indian Ta'liq. The text is written in red.

Not dated, apparently 18th century.

## No. 152.

foll. 421; lines 21; size  $10\frac{1}{2} \times 7$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

تفسیر تلی عظیم خان

TAFSÎR-I-'ALÎ 'AZÎM KHÂN.

A very detailed commentary on the Qurân based on the Arabic Sunni commentaries - *کشاف* - بیضاری - مدارک - جامع البیان - the Imâmiah commentary *معجم البیان* - کفر العرفان - and the Persian commentary entitled *منہج الصادقین* etc., by 'Alî 'Azîm Khân علی عظیم خان. The author does not give a title to his work, but it is endorsed in a later hand as *تفسیر علی عظیم خان*.

The MS. has been divided by the binder into three volumes, bound separately.

The first volume comprising the first nine Sûrahs begins thus with a Preface:—

از اقلام اشجار و مداد بحر برصفحات لیل و نهار تفسیر سطری از  
سپاس آفریدگار که از محض فضل بی نهایت ازلی

The explanation of the words *اعوذ بالله* begins on fol. 1<sup>b</sup> and that of *بسم الله* on fol. 2<sup>a</sup>.

The nine Sûrahs are as follows:—

1, on fol. 3<sup>b</sup>; 2, on fol. 6<sup>a</sup>; 3, on fol. 123<sup>a</sup>; 4, on fol. 189<sup>a</sup>; 5, on fol. 245<sup>a</sup>; 6, on fol. 289<sup>a</sup>; 7, on fol. 331<sup>b</sup>; 8, on fol. 381<sup>b</sup>; 9, on fol. 401<sup>a</sup>.

Ends: ... *رحیم مهربان است که معذوران را* with the catch-words *رخصت قعود دهد*.

## No. 153.

foll. 303; lines and size same as above.

Continuation of the preceding copy, comprising Sûrahs 10th to 29th, i.e. *سورۃ عنکبوت* to *سورۃ یونس*. The copy opens thus:—  
... *رخصت قعود دهد مریبست که آیۃ*

در حق این مکنون اعمی فازل شد \*

The Sûrahs are as follows:—

10, on fol. 9<sup>b</sup>; 11, on fol. 26<sup>b</sup>; 12, on fol. 45<sup>a</sup>; 13, on fol. 68<sup>a</sup>; 14, on fol. 76<sup>a</sup>; 15, on fol. 83<sup>b</sup>; 16, on fol. 90<sup>b</sup>; 17, on fol. 109<sup>a</sup>; 18, on fol. 128<sup>a</sup>; 19, on fol. 146<sup>a</sup>; 20, on fol. 160<sup>b</sup>; 21, on fol. 180<sup>a</sup>; 22, on fol. 200<sup>a</sup>; 23, on fol. 216<sup>a</sup>; 24, on fol. 227<sup>a</sup>; 25, on fol. 244<sup>b</sup>; 26, on fol. 257<sup>b</sup>; 27, on fol. 272<sup>b</sup>; 28, on fol. 285<sup>a</sup>; 29, on fol. 300<sup>b</sup>.

Ends:—تو انا است بجهت آن که قدرت ذاتی اوست و ذات او نسبت

The catch-words of the last folio are بهمه ممکنات.

### No. 154.

fol. 279; lines 21-25; size  $10\frac{1}{4} \times 7\frac{1}{4}$ ;  $8-8\frac{1}{2} \times 8\frac{1}{2}-8\frac{1}{2}$ .

Continuation of the preceding copy, opening with the words:—

همه ممکنات یکسلی است پس چون به نشاء اولی قادر است اله \*

It comprises Sûrahs 30-99, as follows:—

30, on fol. 7<sup>b</sup>; 31, on fol. 16<sup>a</sup>; 32, on fol. 21<sup>b</sup>; 33, on fol. 25<sup>b</sup>; 34, on fol. 41<sup>b</sup>; 35, on fol. 49<sup>b</sup>; 36, on fol. 55<sup>b</sup>; 37, on fol. 63<sup>b</sup>; 38, on fol. 75<sup>b</sup>; 39, on fol. 85<sup>b</sup>; 40, on fol. 97<sup>a</sup>; 41, on fol. 108<sup>a</sup>; 42, on fol. 116<sup>a</sup>; 43, on fol. 125<sup>a</sup>; 44, on fol. 133<sup>b</sup>; 45, on fol. 137<sup>b</sup>; 46, on fol. 141<sup>b</sup>; 47, on fol. 148<sup>a</sup>; 48, on fol. 153<sup>b</sup>; 49, on fol. 161<sup>b</sup>; 50, on fol. 167<sup>a</sup>; 51, on fol. 171<sup>a</sup>; 52, on fol. 175<sup>b</sup>; 53, on fol. 179<sup>a</sup>; 54, on fol. 183<sup>b</sup>; 55, on fol. 186<sup>b</sup>; 56, on fol. 191<sup>a</sup>; 57, on fol. 195<sup>b</sup>; 58, on fol. 200<sup>b</sup>; 59, on fol. 204<sup>a</sup>; 60, on fol. 208<sup>a</sup>; 61, on fol. 211<sup>a</sup>; 62, on fol. 212<sup>b</sup>; 63, on fol. 214<sup>a</sup>; 64, on fol. 215<sup>b</sup>; 65, on fol. 217<sup>b</sup>; 66, on fol. 221<sup>a</sup>; 67, on fol. 223<sup>b</sup>; 68, on fol. 226<sup>a</sup>; 69, on fol. 230<sup>a</sup>; 70, on fol. 232<sup>b</sup>; 71, on fol. 235<sup>a</sup>; 72, on fol. 237<sup>a</sup>; 73, on fol. 239<sup>a</sup>; 74, on fol. 243<sup>b</sup>; 75, on fol. 246<sup>b</sup>; 76, on fol. 249<sup>b</sup>; 77, on fol. 251<sup>a</sup>; 78, on fol. 253<sup>a</sup>; 79, on fol. 255<sup>a</sup>; 80, on fol. 256<sup>b</sup>; 81, on fol. 258<sup>a</sup>; 82, on fol. 258<sup>b</sup>; 83, on fol. 261<sup>a</sup>; 84, on fol. 262<sup>a</sup>; 85, on fol. 263<sup>b</sup>; 86, on fol. 264<sup>a</sup>; 87, on fol. 265<sup>b</sup>; 88, on fol. 266<sup>b</sup>; 89, on fol. 269<sup>a</sup>; 90, on fol. 270<sup>a</sup>; 91, on fol. 271<sup>b</sup>; 92, on fol. 272<sup>b</sup>; 93, on fol. 274<sup>a</sup>; 94, on fol. 274<sup>b</sup>; 95, on fol. 275<sup>a</sup>; 96, on fol. 277<sup>a</sup>; 97, on fol. 277<sup>b</sup>; 98, on fol. 278<sup>b</sup>; 99, on fol. 279<sup>a</sup>.

Ends:—و ذالنون گفته که کند بمعنی هلوع است و هلوع مفسر \* باشد باینکه

The catch-words found here are اندک را.

The commentary on the last fifteen Sûrahs is wanting.

The three volumes are written in Nasta'liq by various hands. The text of the Qurân in the first volume and in a portion of the second (fol. 1-181<sup>a</sup>), is written in red, and in the remaining portion

of the second and the whole of the third in black. Scanty notes are on the margin.

Not dated, apparently 19th century.

Each volume bears the seal of Muntazim-ul-Mulk Muhsin-ud-Daulah Faridûn Jâh Sayyid Mansûr 'Alî Khân Bahâdur Nuṣrat Jang, the late Nawwâb of Murhîdâbâd.

### No. 155.

fol. 144; lines 13; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

تفسير بعض آيات

TAFSÎR-I-BA'D ÂYÂT.

A very defective copy of a commentary on some selected verses of the Qurân relating to the various points of the Sûfic doctrine based on the Ḥadîṣ. The copy is defective at the beginning as well as towards the end, and neither the title of the work nor the name of the author can be found. On the margin of fol. 1<sup>a</sup> it is endorsed تفسير بعض آيات.

It opens abruptly thus:—

فرموده است انضرب عنكم الذكر مغمضا اليه \*

and breaks off with the words:—

علوة تحل بها العقد .....

Written in clear Nasta'liq. The text of the Qurân, written in red, is in large Naskh.

Not dated, apparently 19th century.

### No. 156.

fol. 94; lines 12; size  $6\frac{1}{2} \times 4$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

A collection of treatises on the correct reading and reciting of the Qurân.

I. Foll. 1<sup>b</sup>-4<sup>b</sup>. A poetical tract, written for one 'Abd-ur-Ra'ûf.

Beginning:—

باسمك الابداد يا فتاح بعد حمد وثنا ومدح خدا

Written in good Nasta'liq by Sayyid 'Abd-ul-Majid of Pandwah for Munshi Muhammad Sa'di Shâhib of the same place.

Dated 5th Jumâdâ II., A H. 1223.

II. Foll. 7<sup>a</sup>-20<sup>b</sup>. Another poetical tract.

Beginning:—

ابتدا كردم بعلام الغيوب منزل الايات ستر العيوب



In the colophon it is called *زینة القاری*.

Written in ordinary Nim Shikastah by Shaykh Madin-Ullah Ja'fari.

Dated Rabi' II., the 27th regnal year?

III. Foll. 23<sup>b</sup>-35. Another tract, called in the colophon *زینة القاری*.

Beginning:—

الحمد لله رب العالمین ... ای طالب تلاوت قرآن مجید \*

Written in the same hand as the preceding tract. The Arabic quotations, in larger Naskh, are written with all vowels.

IV. Foll. 36<sup>a</sup>-49<sup>a</sup>. A similar tract by Nuṣrat bin 'Umar *alias* Iskandar. نصرت بن عمر عرف اسکندر. Written by the scribe of the preceding copy. Dated 10th Jumādā I., the 28th regnal year?

V. Foll. 51<sup>a</sup>-60<sup>b</sup>. This tract, called *مقصود القاری*, was composed by Nūr-ud-Dīn Qārī نور الدین قاری during the time of the Emperor Jahāngir (A.H. 1014-1037 = A.D. 1605-1628). Written by the scribe of the preceding tract.

Beginning:—

بعد از حمد و صلوات این چند سطور النعم \*

VI. Foll. 63<sup>b</sup>. A tract entitled *رقعة القاری* by Sayyid Qāsim 'Alī, سید قاسم علی, composed in Shawwāl, A.H. 1196 = A.D. 1781, at the request of his uncle Muḥammad Afād-ud-Dīn ul-Hasanī. The first six folios are written in good Nasta'liq and the remaining in Nim Shikastah hand.

Dated 9th Rabi' II., the 27th regnal year (the corresponding A.H. given in the colophon here is vague and illegible) corresponding with 1192 Bengali year.

#### (4) Traditions of Muḥammad and the Imāms.

##### No. 157.

fol. 14; lines 18; size  $9\frac{1}{4} \times 6$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

ترجمہ صد کلمہ

##### TARJUMAH-I-ṢAD KALIMAH.

A Persian paraphrase of the popular hundred sayings of 'Alī bin Abū Ṭālib, by the celebrated poet Rashīd-ud-Dīn Waṭwāt, رشید الدین وطواط, who held the post of Chief Secretary under Atsiz (A.H. 535-551 = A.D. 1140-1156) and his son Īl-Aralān (A.H.

551-568 = A.D. 1156-1172) of the Khwārazm Shāhi dynasty, and died in A.H. 578 = A.D. 1182.

Beginning:—

الحمد لله على الطاب كرمه و اصفاف نعمه و الصلوة على نبينا \*

It is dedicated (fol. 2<sup>a</sup>) to Sultān Shāh Abul Qāsim Maḥmūd, son of Il-Arslān Khwārazm Shāh.

The prose paraphrase of each saying is followed by a Qit'ah of two verses.

A metrical translation of some of these sayings written in a later hand on the margins, begins thus on fol. 2<sup>a</sup>.

بهترین هر کلام ای نور چشم مردمان \*

Dr. Rieu, ii, p. 553, notices a paraphrase in Persian quatrains by the said poet, dedicated to the same Sultān Shāh, which, he adds, was edited by Fleisher in 1837.

A beautiful copy. Written in elegant Naṣḥ within gold and coloured-ruled borders with an illuminated head-piece.

The headings are written in red on gilt and floral designed ground.

Not dated, apparently 17th century.

## No. 158.

fol. 266; lines 20; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

شرح دیوان علی

SHARH-I-DIWÂN-I-'ALĪ.

A Persian commentary upon the Arabic Diwān of 'Alī bin Abū Tālib, by Ḥusayn bin Mu'in-ud-Dīn ul Maybudī, with the takhalluṣ Mantiqi المتخلص به منطقی, who was put to death by order of Shāh Ismā'il in Yazd, A.H. 910 = A.D. 1504. It was completed according to the concluding lines in Šafar, A.H. 890, the year 406 of the Jalālī era (= A.D. 1485).

Beginning:—

سپاس سعادت اساس و شکر عبادت لبس معبودی را که اعلام نبوت اله

The preface is followed by a long prolegomena on metaphysical, psychological, and mystical matters divided into seven sections called فوائده. They are often found as a separate work under the name of فوائده میبدی. These seven sections are as follows:—

1. فاتحه اولی در بیان راه راست که مسلوب اصغیا است (the true path followed by the elect), on fol. 3<sup>b</sup>.
2. فاتحه ثانیه در ذات حق تعالی و تقدس (God's essence), on fol. 11<sup>b</sup>.
3. فاتحه ثالثه در اسما و صفات (God's names and attributes), on fol. 17<sup>b</sup>.
4. فاتحه رابعه در انسان کبیر (the "greater-man," i.e. the macrocosm), on fol. 23<sup>b</sup>.
5. فاتحه خامسه در انسان صغیر (the "lesser man," i.e. the microcosm), on fol. 34<sup>a</sup>.
6. فاتحه سادسه در نبوت و ولایت (Prophecy and Saintsship), on fol. 43<sup>a</sup>.
7. فاتحه سابعه در فضایل و احوال مرتضی علیه السلام (the prerogatives of 'Ali and the history of his life), on fol. 55<sup>a</sup>.

The following abbreviations used in the prolegomena as well as in the commentary can be explained as follows:—

ش = شارح, i.e. the commentator Maybudi.

فتح most probably a mistake for مح = محیی الدین, i.e. Muhyi-ud-din ibn 'Arabi.

د = محمود, i.e. Shaykh Mahmūd Shabistari.

ط (negligently written ط) = حافظ, i.e. Ḥāfiẓ of Shirāz.

ص (negligently written ص) = ابن فارص = Ibn-i-Fāriḍ.

م = مثنوی, i.e. the Maṣnawī of Jalāl-ud-Dīn Rūmī.

The commentary on 'Ali's Diwān begins thus on fol. 69<sup>a</sup>:—

الناس من جبهة النمل الكفار ..... الخ مفهوم تعريف اشارت  
به تعیین و تمیز \*

Written in ordinary Nasta'liq with casual corrections on the margin.

The donor of this library says in a note on the fly-leaf that he purchased this MS. for Rs. 5/- only.

Not dated, apparently 18th century.

### No. 159.

fol. 131; lines 21; size  $7\frac{3}{4} \times 5$ ;  $5\frac{1}{4} \times \frac{3}{4}$ .

ترجمه شمائل النبی

TARJUMAH-I-SHAMĀ'IL-UN-NABĪ.

A Persian commentary on the Shamā'il-un-Nabī of Abī 'Isā Muḥammad bin 'Isā bin Saurah Tirmidī (d. A.H. 279 — A.D. 892)



treating of the personal features, manners, practices and characters of the prophet, by Hâjī *الفقيه الحقيق الى رحمه الله الرلجي المسمي* (fol. 131<sup>a</sup>), who completed it in Jumâdâ, A.H. 988 = A.D. 1580.

Beginning:—

بهترین نوائی که ببلان گلستان فصاحت و عذلیدان بوستان بلاغت \*

The commentator was a pupil of Shaykh Shihâb-ud-Din Ahmad bin Hajar ul-Makki (d. A.H. 973 = AD. 1565), who also wrote a commentary on the *Shamâ'il-un-Nabi*, cf. fol. 2<sup>a</sup>. The original work *شمائل النبی* has been printed in Calcutta, A.H. 1252, with a Hindûstânî translation entitled *انوار محمدی*.

Written in learned but ungraceful Nasta'liq within coloured-ruled borders with occasional emendations on the margin written in the same hand as the text.

Not dated, apparently 16th century.

### No. 160.

fol. 282; lines 21; size  $9\frac{1}{4} \times 6$ ;  $6\frac{1}{4} \times 3$ .

ترجمہ قطب شاہی

TARJUMAH-I-QUTUB SHÂHÎ.

A Persian translation of, and detailed commentary on, the famous Forty Traditions (چهل حدیث) of Bahâ-ud-Din Muḥammad ul-Âmilî (d. A.H. 1030 = A.D. 1620), by Muḥammad bin 'Alî, better known as Ibn-i-Khâtîm ul-Âmilî المعروف به ابن خاتون العاملي, who wrote it at the desire of Sulṭân Muḥammad Qutub Shâh bin Qutubshâh of Golconda (A.H. 989-1020 = A.D. 1581-1611).

Beginning:—

ای از تو حدیث معرفت را تبیین  
دی ترجمہ وصف تو نازل مبین

A detailed index of the contents occupies the first fourteen folios of the MS.

The forty traditions are:—

حدیث اول در ثواب کسی که چهل حدیث حفظ نماید fol. 17<sup>b</sup>.  
حدیث دوم در مرتبہ کسی که شفاخت خدا حاصل کرده باشد fol. 28<sup>b</sup>.  
حدیث سوم در ثواب ادائی نمازهای پنجگانه fol. 37<sup>a</sup>.

حدیث چهارم در بیان وصوی بیانی پیغمبر صلی الله علیه و آله  
و سلم fol. 41<sup>a</sup>.

حدیث پنجم در تعلیم وصو امیر المومنین علی کرم الله وجهه به مصدق  
حقیقه و دعاغای که در اثفای وصو خواندن آن سنت  
است fol. 65<sup>b</sup>.

حدیث ششم در قییم بیانی f. 74<sup>a</sup>.

حدیث هفتم در قمار بیانی f. 82<sup>a</sup>.

حدیث هشتم در بیان زکوة f. 89<sup>a</sup>.

حدیث نهم در فضل و شرف ماه مبارک رمضان f. 90<sup>b</sup>.

حدیث دهم در فضیلت حج و مناسک آن f. 103<sup>a</sup>.

حدیث یازدهم در بیان جهاد f. 105<sup>a</sup>.

حدیث دوازدهم در امر معروف و نهی منکر f. 111<sup>a</sup>.

حدیث سیزدهم در آنکه طلب روزی از وجه حلال می باید f. 115<sup>b</sup>.

حدیث چهاردهم سفدی که امیر المومنین علی رضی الله عنه بجهت

خریدن خانه قاضی شریع انشا فرموده f. 119<sup>a</sup>.

حدیث پانزدهم در نهی از اعانت ظالم f. 124<sup>a</sup>.

حدیث شانزدهم دعای امیر المومنین علی رضی الله عنه جهت

ادای قرض f. 129<sup>a</sup>.

حدیث هفدهم در تفریه انبیا علیهم السلام از مناهای f. 130<sup>a</sup>.

حدیث هیجدهم در باب کسی که هم نشینی و اختلاط با او

باید کرد f. 144<sup>b</sup>.

حدیث نوزدهم فشائیدن یهودی حضرت رسالت را صلی الله علیه و آله

و سلم بواسطه طلب حق خود f. 146<sup>b</sup>.

حدیث بیستم حکایت مرور عیسی علیه السلام با حواریان به دیهی که

مردم آن مرده بودند f. 148<sup>a</sup>.

حدیث بیست و یکم سوال سلیم بن قیس از امیر المومنین علی

کرم الله وجهه از دروغ بستن مردم بر پیغمبر صلی الله علیه و آله

و سلم و جواب آن حضرت f. 154<sup>a</sup>.

حدیث بیست و دوم وصیت امیر المومنین علی رضی الله عنه

بامام حسن رضی الله عنه f. 162<sup>b</sup>.

حدیث بیست و سوم در پرهیز کردن از گناه f. 171<sup>a</sup>.

حدیث بیست و چهارم در ذم فحش گویان و بی حیایان. f. 171<sup>a</sup>  
 حدیث بیست و پنجم در کفیز خریدن حضرت عایشه رضی الله تعالی  
 عنها و آزاد کردن. f. 173<sup>b</sup>

حدیث بیست و ششم نقل حضرت رسالت صلی الله علیه و آله و سلم  
 حدیث قدسی را که کلکم ضال الا من هدیته. f. 177<sup>b</sup>

حدیث بیست و هفتم در آن که سوگند خوردن فرزندان و بنده و زن  
 بی اذن پدر و صاحب و شوهر صحیح نیست. f. 185<sup>b</sup>

حدیث بیست و هشتم حکم امیر المومنین علی رضی الله عنه میان  
 دو کس که توشه خود را یا راه گدایی خورده بودند. f. 192<sup>b</sup>

حدیث بیست و نهم در جمع کردن ریخت خود را از زیر ران مغاس  
 و عذاب حضرت پیغمبر صلی الله علیه و آله و سلم باو. f. 193<sup>b</sup>

حدیث سی ام در نهی رسول خدای صلی الله علیه و آله و سلم  
 از بعضی امور و بیان معنی گناه کبیره و صغیره. f. 194<sup>b</sup>

حدیث سی و یکم در آنکه در عمل سنت حدیث ضعیف  
 کافی است. f. 216<sup>b</sup>

حدیث سی و دوم تعلیم پیغمبر علیه الصلوة والسلام بشیعه هذلی  
 دعائی بواسطه سالم مافدن از امراض در دنیا و دعائی بواسطه

رستگاری در آخرت. f. 219<sup>b</sup>

حدیث سی و سوم در اثبات شاد کردن خاطر مومن. f. 222<sup>a</sup>

حدیث سی و چهارم در ثواب فاش نکردن قباای مردم و فرو خوردن  
 خشم خود و تپیز اموات. f. 223<sup>b</sup>

حدیث سی و پنجم در حرمت مومن نزد خدای تعالی و آنکه صلاح  
 حال بندگان نسبت به ایشان به عمل می آید. f. 225<sup>a</sup>

حدیث سی و ششم صحبت امیر المومنین علی رضی الله  
 عنه باکمیل بن زیاد و شکایت آنحضرت از ابتدای زمان

خود به او. f. 232<sup>a</sup>

حدیث سی و هفتم در فضیلت نیت از عمل. f. 241<sup>a</sup>

حدیث سی و هشتم در توبه. f. 251<sup>b</sup>

حدیث سی و نهم در ذکر عذاب قبر و احوال موت. f. 261<sup>a</sup>

حدیث چهارم در بدن مثالی. f. 275<sup>b</sup>



Written in a very neat and beautiful minute Nasta'liq within gold and coloured-ruled borders on greyish-blue papers with a beautifully illuminated head-piece. The text of the Hadīṣ (in red) is written in larger Naskh with vowels. The original folios have been mounted on new margins. The top-corners of foll. 120-282 are stained with water.

Not dated, apparently 18th century.

### No. 161.

fol. 181; lines 30; size  $12\frac{1}{2} \times 7\frac{1}{2}$ ;  $9 \times 4\frac{1}{2}$ .

شرح کافي

SHARH-I-KĀFĪ.

A Persian commentary on Abū Ja'far Muḥammad bin Ya'qūb bin Ishāq ur-Rāzī ul-Kulīnī's (d. A.H. 328 or 329 = A.D. 939 or 940) famous Shī'ah traditional work الكافي, by Mullā Khalīl ibn- ul-Gāzī ul-Qazwīnī ملا خليل ابن الغازي القزويني (d. A.H. 1089 = A.D. 1678), who wrote it at the request of his royal patron Shāh 'Abbās II of Persia (A.H. 1052-1077 = A.D. 1642-1667).

An index to the whole Arabic work is given on fol. 18<sup>b</sup>; according to that it is subdivided into thirty-three books (کتاب) or even into thirty-four, if the کتاب الرضة is added, but it, according to another authority, does not really belong to the کافي. These thirty-three books are as follows:—

کتاب 4. کتاب الحجّة 3. کتاب التوحيد 2. کتاب العقل 1. کتاب العشرة 7. کتاب فضل القرآن 6. کتاب الدعاء 5. الإيمان والكفر 8. کتاب الصلوة 11. کتاب الجفائز 10. کتاب الحيض 9. کتاب لطهارة 12. کتاب الجهاد 15. کتاب الحج 14. کتاب الصيام 13. کتاب الزکوة 16. کتاب 19. کتاب العقیقة 18. کتاب النکاح 17. کتاب المعیشة 16. کتاب 22. کتاب الصيد 21. کتاب العتق والتدبير والكتابة 20. الطلاق 23. کتاب الزبی والتجمل 25. کتاب الاشربة 24. کتاب اطعمه 23. الذبائح 28. کتاب الموارث 27. کتاب الوصایا 26. کتاب الدّولجن 26. و العروة 32. کتاب 31. کتاب الشهادات 30. کتاب الدیات 29. الحدود 33. کتاب الإيمان و الذنور و الکفارات. The commentator remarks here that Tūsī in his Fihrist enumerates including the کتاب الرضة, only thirty books, and gives the following explana-

tion: Tūsi has entirely omitted the كتاب العشرة (book 7) and the كتاب العقيقة (book 18); he has besides counted as one book the كتاب الطهارة and the كتاب الحيض, and equally as one the كتاب الاطعمة and the كتاب الاشربة (which form here four books altogether, viz. 8, 9, 23, and 24).

The present commentary, comprising however only books 1, 2, 3, 6, 7, 8, 9 and 10, is extant in three volumes bound separately.

Vol. I containing the first two books, the كتاب العقل (fol. 19<sup>a</sup>) and the كتاب التوحيد (fol. 71<sup>a</sup>), begins thus with a preface:—

فتنم صلي كنز جنة شاعني شرح كنفي احاديث راز داران الهي \*

In the concluding line the commentator says that he completed the second book ( كتاب التوحيد ) on Wednesday, the 24th of Muharram, A.H. 1066 = A.D. 1655.

### No. 162.

fol. 154; lines and size same as above.

#### Vol. II.

This volume, comprising books 5, 6, and 7, viz. كتاب الدعاء (fol. 1<sup>b</sup>), كتاب فضل القرآن (fol. 98<sup>a</sup>), and كتاب العشرة (fol. 129<sup>a</sup>), begins thus:—

الحمد لله الذي قال في كتابه قل ما يعبدونكم ربي لولا دعاؤكم الخ \*

The commentator says in the beginning that after finishing the commentary on the first four books, he commenced this commentary on the fifth book كتاب الدعاء. In the conclusion he informs us that he finished the seventh book on Thursday, the 27th of Jumâdâ, A.H. 1069 = A.D. 1658.

### No. 163.

fol. 168; lines and size, same as above.

Continuation of the preceding copy.

This volume containing the commentary on the 8th, 9th, and 10th books of the كنفي, viz. كتاب الطهارة (fol. 1<sup>b</sup>); كتاب الحيض (fol. 55<sup>a</sup>), and كتاب الجذائز (fol. 80<sup>a</sup>), begins thus:—

الحمد لله رب العالمين حمدا كثيرا و الصلوة على سيد الاولين و الآخرين \*



The commentator states in the beginning that he commenced to write this commentary on the *كافي* in Shawwāl, A.H. 1064 = A.D. 1653, completed the first seven books in five years, and began the eighth (*كتاب الطهارة*) in A.H. 1069 = A.D. 1658. The concluding line says that the commentary on the *كتاب الجنائز* (book 10) was finished on Saturday, the 23rd of Rajab, A.H. 1070 = A.D. 1659.

The commentary was lithographed at Lucknow, 1891.

All the volumes are written by one scribe in beautiful minute *Naskh* within gold and coloured-ruled borders, with an illuminated head-piece at the beginning of each volume.

The Arabic text is overlined red. The text is introduced by the word *اصل*, the commentary by *شرح*, and the explanation by *يعني*.

A seal of a certain Zayn-ud-Din Ahmad Khān Bahādur, dated A.H. 1229, is found in all the Volumes.

The colophon of the first volume is dated A.H. 1070.

## No. 164.

fol. 233; lines 13; size  $8\frac{1}{2} \times 7$ ;  $6\frac{1}{2} \times 4$ .

### كحل الجواهر

### KUHL-UL-JAWĀHIR.

A work on the prerogatives of 'Alī treating of his miracles, noble deeds and qualities, etc., based on the Qurān, Hadīṣ and the sayings of holy persons. The author, evidently a staunch Shī'ah, gives 'Alī undue preference over the other three Khalīfs and heaps insults upon them and their followers:—

Beginning:—

كس نامہ انوار تجلی نفوسد النج \*

The name of the author or the title of the work is not given in the text, but in an endorsement on fol. 1<sup>a</sup> it is called *كحل الجواهر*.

The copy is defective towards the end and breaks off abruptly with the words:—

میفرماید کہ ام تحسین الفاس علی \*

Written in ordinary Indian Ta'liq.

Not dated, apparently 19th century.



(5) Asceticism and Sufism (Prose works). (For Poetical works see Poetry).

No. 165.

fol. 296; lines 17; size  $11\frac{3}{4} \times 7\frac{1}{4}$ ;  $9\frac{1}{2} \times 4\frac{1}{4}$ .

کنز السالکین

KANZ-US-SĀLIKĪN.

An ethico-mystical work containing religious teaching, moral precepts and pious observances, from a Ṣūfī standpoint, intermixed with quotations from the Qurān, Hadīṣ, sayings of holy men and poets, the spiritual meaning of which is developed in prose and occasionally illustrated by some apologue or anecdote, by the well-known Ṣūfī author Khwājah Abū Ismā'il 'Abd Ullah Anṣārī ul-Harawī, خواجه ابو اسماعیل عبد الله انصاری البهری, who was born A.H. 396 = A.D. 1005, and died A.H. 481 = A.D. 1088.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على خير خلقه ..... اما بعد جنين گوید انعم تداد الله ..... المحتاج الى البري عبد الله الانصاري الخ \*

It is divided into twenty-five chapters.

An index of the contents is given at the beginning of the MS. Written in clear Indian Ta'liq with rubrications, with a few additions and emendations on the margins.

Not dated, apparently 19th century.

No. 166.

fol. 439; lines 23; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6\frac{1}{4} \times 3$ .

کیمیای سعادت

KĪMIYĀ-I-SA'ĀDAT.

A very valuable copy of the popular ethico-mystical work treating of the religious and moral obligations of a true Muslim, the external and the spiritual lives, man's duty to God, the qualities conducive to salvation, etc. etc., by Muḥammad bin Muḥam-

mad ul-Gazālī uṭ-Ṭūsī محمد بن محمد الغزالي الطوسي who was born A.H. 450 = A.D. 1058, and died A.H. 505 = A.D. 1111.

Beginning:—

شکر و سپاس فراوان بعداد ستاره آسمان و قطره باران و برگ درختان  
و رنگ بیدان الهی \*

This work, which may be considered as a popular abridgment of the author's own Arabic work احیاء علوم الدین, to which he refers in the preface to the present work, and the arrangement of which it follows, is divided into a preface and four books (رکن), each of which comprises ten chapters (اصل). The preface itself is subdivided into four chapters (عنوان). A detailed description of the contents is given on fol. 4<sup>a</sup>.

It has been printed in Calcutta, without date, and lithographed in Lucknow A.H. 1279 and 1282, and in Bombay 1883.

Written in a very beautiful minute Naskh within gold and coloured-ruled borders, with a profusely illuminated and luxuriously decorated double-page 'Unwān in the beginning. The third and the fourth Rukn begin with a beautifully illuminated frontispiece. The Arabic quotations and the divisions are written in gold, blue and red.

The scribe عبد اللطیف بن محمد بن عبد اللطیف الکاتب says that he completed the transcription on Monday the 12th of Rabi' I., A.H. 903.

A note on fol. 439<sup>b</sup> says that this copy was transcribed from, and collated with, the author's copy.

A very valuable copy, written mostly in the author's hand, is preserved in the Bankipur Library.

## No. 167.

fol. 277; lines 17; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

### THE SAME.

A defective and damaged copy of the preceding work. The MS. is defective at the beginning and opens abruptly with the words ... رکن سیوم از کتاب کیمیای سعادت در مہلکات و آن نیز در اصل است corresponding with line 11, fol. 4<sup>a</sup>, of the preceding copy.

Written in a very clear Indian Ta'liq, except the first six folios which are written in ordinary Ta'liq. Several folios are loosened and many pasted over with thick patches.

Not dated, apparently 18th century.

## No. 168.

fol. 132; lines 25; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

## THE SAME.

A still more defective copy of the same work. Folios are missing at the beginning as well as towards the end. It opens abruptly with the words:—

و پوست و گوشت ظاهریش نشناسی \*

corresponding with line 18, fol. 4<sup>b</sup>, of copy No. 166 and breaks off in the concluding portion of the third Rukn, with the following words . . . . . اگر فرا گذارم زین این سلیم است و اگر حدیث زهر corresponding with line 21, fol. 305<sup>a</sup>, of copy No. 166.

Written in ordinary but legible Indian Ta'liq. The upper portion of the latter half of the copy is worm-eaten and damaged, but fortunately the text is not affected.

Not dated, 19th century.

## No. 169.

fol. 118; lines 15-21; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

انیس الارواح

ANIS-UL-ARWÂḤ.

Discourses of Khwājah 'Uṣmān Hārūnī written down from his lips by his disciple and successor the celebrated Khwājah Mu'in-ud-Din Chishtī معین الدین چشتی (d. A.H. 633 = A.D. 1235), who established the Chishtī order in India.

Beginning:—

الحمد لله رب العالمين والعاقبة للمتقين ... بدان اسعدك الله تعالى  
این اخبار و آثار و احوال اولیا \*

According to the preface these discourses were uttered in twenty-eight successive sittings in the mosque of Khwājah Junayd at Bagdād. The sittings (مجلس) are as follows:—

مجلس اول سخن در ایمان افتاده بود fol. 4<sup>a</sup>.

مجلس دوم سخن در مناجات fol. 5<sup>b</sup>.

مجلس سوم سخن در خرابی شهر افتاده بود fol. 7<sup>a</sup>.

مجلس چهارم سخن در فرمانبرداری زلفان افتاده بود fol. 8<sup>b</sup>.



- مجلس پنجم سخن در صدقه دادن افتاده fol. 12<sup>b</sup>.  
 مجلس ششم سخن در شراب خوردن افتاده fol. 14<sup>b</sup>.  
 مجلس هفتم سخن در آزار مومنان افتاده fol. 18<sup>a</sup>.  
 مجلس هشتم سخن در قدف گفتن افتاده fol. 18<sup>b</sup>.  
 مجلس نهم سخن در کسب افتاده fol. 20<sup>b</sup>.  
 مجلس دهم سخن در مصیبت افتاده fol. 22<sup>a</sup>.  
 مجلس یازدهم سخن در کشتن جانوران fol. 24<sup>a</sup>.  
 مجلس دوازدهم سخن در سلام گفتن fol. 24<sup>b</sup>.  
 مجلس سیزدهم در نماز افتاده fol. 25<sup>a</sup>.  
 مجلس چهاردهم سخن در سوره فاتحه و اخلاص افتاده fol. 27<sup>a</sup>.  
 مجلس پانزدهم سخن در صفت جنت افتاده fol. 27<sup>b</sup>.  
 مجلس شانزدهم سخن در فضیلت مسجد افتاده fol. 28<sup>b</sup>.  
 مجلس هفدهم سخن در دنیا و مال گرد کردن افتاده fol. 29<sup>a</sup>.  
 مجلس هجدهم سخن در عطسه (To Sneeze) افتاده fol. 30<sup>a</sup>.  
 مجلس نوزدهم سخن در بانک نماز افتاده fol. 30<sup>b</sup>.  
 مجلس بیستم سخن در مومن افتاده fol. 32<sup>b</sup>.  
 مجلس بیست و یکم سخن در حاجت روا کردن مومنان fol. 33<sup>b</sup>.  
 مجلس بیست و دویم سخن در آخر الزمان fol. 34<sup>a</sup>.  
 مجلس بیست و سیوم سخن در یاد کردن مرگ fol. 35<sup>a</sup>.  
 مجلس بیست و چهارم سخن در چراغ فرستادن در مسجد fol. 35<sup>b</sup>.  
 مجلس بیست و پنجم سخن در درویشی و فقر fol. 36<sup>a</sup>.  
 مجلس بیست و ششم در شلوار دراز پایتجه fol. 36<sup>b</sup>.  
 مجلس بیست و هفتم سخن در عالمان و امیران fol. 36<sup>b</sup>.  
 مجلس بیست و هشتم سخن در توبه fol. 37<sup>a</sup>.

Written in careless Indian Ta'liq with the headings in red.  
 The copy is full of clerical mistakes.

Dated 1164 Bengali year.

The above treatise is followed by a fragment of a theological work (foll. 39-118) dealing with Muhammadan ecclesiastical law, comprising purification or ablutions, prayers, alms, fasting and pilgrimage, chiefly based on the traditions of the Prophet.

It opens abruptly:—

که از صحابه در زمان آنحضرت اجتهاد واقع میشد و بر مجتهد ملامت  
نیست اگرچه ثواب نکند \*

and breaks off:—

دمیده میشود دران و در بعضی شرح و هدایه ...

Written in minute Ta'liq with the Arabic quotations overlined in red.

Not dated, apparently 19th century.

The MS. is separated from the original binding and is in a damaged condition.

### No. 170.

fol. 119; lines 15; size  $9 \times 5$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

راحت القلوب

RĀHAT-UL-QULŪB.

Discourses and teachings of the celebrated saint Farid-ud-Dīn, surnamed Ganj-i-Shakar (d. A.H. 664 = A.D. 1265), taken down from his lips by his disciple Nizām Aḥmad Badā'ūnī نظام احمد بداونی. The date of completion of the work, given in the preface, is Wednesday, the 16th of Rajab, A.H. 656 = A.D. 1258.

Beginning:—

الحمد لله رب العالمين ..... این جواهر گنج الهام ربانی و این زواهر  
فضل علوم سبستانی \*

Written in clear Nasta'liq within coloured-ruled borders.

Dated 10th Jumāda, A.H. 1020.

Scribe:—فتح الله شیع محمد فاروقی.

### No. 171.

fol. 112; lines 12; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

نزهة الارواح

NUZHAT-UL-ARWĀḤ.

A Sūfi work in mixed prose and verse treating of the nature and rules of the spiritual life, illustrated by anecdotes and sayings of holy men, by Ḥusayn bin 'Ālim bin Abul Ḥasan ul-Ḥusaynī

الحسين بن عالم بن أبو الحسن الحسيني (d. A.H. 718 = A.D. 1318), who completed it according to the concluding lines (fol. 112<sup>a</sup>) in A.H. 711 = A.D. 1311.

The work begins thus after a short prolegomena of five lines by a different person:—

الحمد لله رب العالمين على كل حال ..... قال سيدنا ومولانا  
..... حسين بن عالم بن ابي الحسن الحسيني قدس الله روحه ...

after which the usual beginning of the work reads thus:—

بتوفيقش چو روشن ديدم آواز النجم \*

The work is divided into 28 chapters.

Written in ordinary Nasta'liq.

Dated 7th Sha'bân, A.H. 1066.

Scribe:—نظر محمد.

The MS. is worm-eaten in some places.

## No. 172

fol. 287; lines 15; size  $10\frac{1}{4} \times 7\frac{1}{4}$ ;  $6\frac{1}{4} \times 3\frac{1}{4}$ .

### شرح نزهة الارواح

### SHARH-I-NUZHAT-UL-ARWĀH.

A commentary on the preceding work by 'Abd-ul-Wāhid Ibrāhīm عبد الواحد ابراهيم, completed A.H. 985 = A.D. 1577.

Beginning:—

رب اشرح لي صديقي ويسر لي امري النجم \*

The commentary begins on fol. 2<sup>a</sup>.

Written in ordinary Indian Ta'liq on papers of various colours within coloured-ruled borders. The text is over-lined in red.

The MS. ends with the commentary on the following verse belonging to the latter portion of the 27th chapter, corresponding with line 1, fol. 109<sup>b</sup>, of the preceding copy:—

همي باشم چنين بي عبود آرام \* مگر در جوي من باز آيد آن آب

In order to give an air of completeness to the MS., a colophon, dated 6th Sha'bân, A.H. 1258, with the scribe's name شيخ محمد شيع محمد, is added at the end.



## No. 173.

fol. 643; lines 17; size  $10\frac{1}{2} \times 7$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

## فصل الخطاب

## FAṢL-UL-KHITĀB.

An encyclopaedia of Sufic lore, containing extracts from the works of the greatest Arabic and Persian mystics, with an account of the lives, deeds and sayings of the Prophet, the Khalifs, the twelve Imāms and the renowned saints and mystics, based upon the most authentic Sunni sources, to the exclusion of Shi'ah traditions, which are rejected as arrant heresies, by Muḥammad bin Muḥammad bin Maḥmūd ul-Hāfiẓ ul-Bukhārī, commonly known as Khwājah Muḥammad Pārsā محمد بن محمد بن محمود الحافظي (d. A.H. 822 = A.D. 1420).  
 as Khwājah Muḥammad Pārsā المعروف به خواجه محمد پارسا

Beginning, on fol. 123<sup>b</sup> :—

الحمد لله الدالّ لخلقه على وحدانيّة باعلامه و آياته المنعرف  
 الى اوليائه \*

The work is preceded by a glossary on it, comprising fol. 13-114.

An index of the contents of the work followed by a separate index of the names of the persons occurring in the work is given on fol. 115<sup>a</sup>-120<sup>b</sup>. The interesting documents on mysticism, contained in the work, are fully described in Flügel, iii., p. 421. A biographical notice of the author, extracted by the donor from the Nafahāt of Jāmi, the Rashhāt of Husayn ul-Wā'iz ul-Kāshifī and the I'lām-ul-Akḥbār of Maḥmūd-ul-Kafawī, is given on fol. 1<sup>a</sup> and again on fol. 121<sup>a</sup>.

A valuable copy of the work, dated A.H. 845, is preserved in the Bankipur Library.

Written in ordinary Indian Ta'liq, at the desire of the donor Maulavi Sayyid Ṣadr-ud-Din Aḥmad, by Ṭālib-ur-Raḥmān of Mangal Kothī. Dated Friday, the 4th of Assin, 1297 Bengal year.

## No. 174.

fol. 256; lines 19; size  $9\frac{1}{2} \times 7$ ;  $6\frac{1}{2} \times 4$ .

## تحقیقات

## TAHQIQAṬ.

A dogmatic work on the principles and doctrines of Sūfism, with an exposition of the nature and different stages of the Sufic road (سلوک) and of spiritual life in general, including a mystical

explanation of the letters of the Arabic alphabet and ninety-nine attributes of God.

Beginning:—

الحمد لله الذي اخترع ما هيئت الأشياء بفيض وجوده الخ \*

Neither the title of the work nor the name of its author is given in the text, but in an endorsement on fol. 1<sup>a</sup>, apparently belonging to the same period as the MS. itself, it is called the *Tahqīqāt* of *Khawājah Pārsah*, evidently identical with the same *Muhammad bin Muhammad bin Mahmūd ul-Hāfiẓ ul-Bukhārī*, commonly known as *Khawājah Muhammad Pārsā*, noticed in the preceding No.

The endorsement written in red *Nas'kh* runs thus:—

هذا كتاب (ب) تعقيبات من مصنفات حضرت خواجه محمد پارسا

قدس سره \*

The MS. is written by different hands:—

Foll. 1<sup>b</sup>-8<sup>b</sup> in careless *Nas'kh* and *Nasta'liq*.

Foll. 9<sup>a</sup>-40<sup>b</sup> in ordinary *Nasta'liq*.

Foll. 41<sup>a</sup>-136<sup>b</sup> in good *Nasta'liq*.

Foll. 137<sup>a</sup>-256<sup>b</sup> in the same hand as the first eight folios.

Marginal notes and emendations are occasional. The following note at the end says that this MS. was compared with a copy belonging to ملا پاینده اخصیکنی.

قد وقع الفراغ من مقابلة هذه النسخة الشريفة بنسخة حضرت هدايت منزلت ولايت مرتبت سالک مسالک الشريعة مالک ممالک الطريقة غوث الانام ملاذا حضرت ملا پاینده اخصیکنی نور الله مضجعه \*

Dated, *Rajab*, A.H. 1023.

The margins of the folios, mostly of the latter half of the MS., are worm-eaten.

## No. 175.

fol. 440; lines 21; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9 \times 5\frac{1}{2}$ .

طائف اشرفی

LATA'IF-I-ASHRAFI.

The discourses of Sayyid Ashraf Jahāngir Simnāni, who came to Bengal, became a disciple of 'Alā ul-Haqq Lāhauri Bangālī (d.

A.H. 784 = A.D. 1382), and finally settled in a village near Jaunpûr, where he died shortly after A.H. 840 = A.D. 1436, collected by his disciple Nizâm-un-Din Yamani, who calls himself in the preface نظام حاجي غريب اليمني

Beginning:—

الحمد لله الذي شرف العارفين بتشريف العرفان و الإيقان •

It is divided into a Muqaddimah, sixty Latifahs, and a Khâtimah, described on foll. 3<sup>b</sup>-5<sup>a</sup>.

Written in bold Indian Ta'liq within coloured-ruled borders. The copy is collated throughout and is full of corrections, emendations, and marginal notes

Foll. 98-99 and 381-388 are bound upside down. The last five folios really belong to the 52nd Latifah.

The scribe شېخ گهاسي ابن شېخ کالو says that he transcribed the copy at the desire of مير سيد اشرفي and مير سيد درگاشي.

Dated A.H. 1108.

## No. 176.

foll. 245; lines 15; size 8½ × 5; 6 × 3.

مکتوبات اشرف

### MAKTÛBÂT-I-ASHRAF.

Letters of the same Sayyid Ashraf Jahângir-us-Simnâni, edited by his successor Hâjî 'Abd-ur-Razzâq ul-Hasanî ul-Husaynî us-Simnâni ul-Jilânî, in A.H. 869 = A.D. 1464.

Beginning:—

الحمد لله الذي كتب آيات الوجود على محاليف الأنفس و الآفاق •

The letters, a full table of which is given on foll. 2<sup>b</sup>-8<sup>b</sup>, are 75 in number. The headings of the last two letters are wanting. The two appendices, viz. (1) A Khâtimah, consisting of genealogical tables, showing the spiritual filiation of the saints from Muḥammad to the time of the composition, and (2) A Takmilah, consisting of a manual of general history, from the earliest times to the period of Ashraf, found in the British Museum copy, is wanting in this MS.

The first nine folios are written in good Nasta'liq and the remaining portion of the MS. in careless Ta'liq.

Not dated, apparently 19th century.



## No. 177.

fol. 385; lines 25; size  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

مكتوبات عبد الله قطب

MAKTÛBÂT-I-'ABD ULLAH QUTB.

A very rare, old, and extremely valuable copy of about four hundred letters of mystic tendency on various topics of religion, theology and law, philosophy, moral teaching, and mystic theosophy, by 'Abd Ullah Qutb bin Muḥyi عبد الله قطب بن محيي to his spiritual brethren.

Beginning:—

من عبد الله قطب بن محيي الى اخوان الالبين كثرهم الله وبرك  
عليهم اجمعين - فلما انعم الله على اخواننا الخ \*

Dr. Ethé in his India Office Lib. Cat. No. 1881 (where a copy of this work is noticed), expresses his doubt about the period during which the author flourished. He mentions several names to whom the letters are addressed and remarks thus:—"If the first-named Afdal-ud-Din Muḥammad . . . . . should be identical with the father of 'Abd-uṣ-Ṣamad, Afdal Muḥammad, who died A.H. 1003 = A.D. 1594, we would have a certain basis for fixing the time in which the author of these letters flourished. . . . . In the letters themselves there is not the slightest date or hint about 'Abd Ullah Qutb's life."

The following particulars are, however, the result of a careful survey of the MS. under notice:—

The full name of the author of these letters as given by himself on fol. 6<sup>b</sup> is:—ابو يزيد قطب بن محيي بن محمود الانصاري; العزرجي (العزرجي) السعدي السعدي; the last word seems to be a mistake for السعدي.

On the same folio he gives us the following date of a *catena* (Isnād) written by him:—Friday, the 4th of Rabi' I., A.H. 891 = A.D. 1486.

On fol. 353<sup>a</sup>, is an Arabic Qaṣīdah which the author composed on Thursday, the 20th of Ramaḍān, A.H. 893 = A.D. 1487.

Fol. 339<sup>a</sup>. A letter addressed to Shaykh Muḥibb-ud-Dīn Muḥammad, dated Friday, 11th Rajab, A.H. 888 = A.D. 1483.

The names of the persons, to whom the letters are generally addressed, are as follows:—

عماد الدين جعفر - مجتهد الدين اسمعيل - علاء الدين ابراهيم - شمس  
الدين ابي سعيد - نظام الدين درويش - صدر الدين محمد - ركن الدين حسن -

كريم الدين محمد - عماد الدين محمد - ثيات - مبارز الدين محمد - شهاب الدين داؤد - افضل الدين - درويش تاج الدين محمد - محب الدين خليل الله - شينم محمد نصر الله - محمد مجد الدين محمد - نور الدين and others. معين الدين خليل الله - زين العابدين علي

The references found in the work are Muhyi-ud-Din Ibn-ul-'Arabi (d. A.H. 656 = A.D. 1258), Farid-ud-Din 'Attâr (d. A.H. 627 = A.D. 1229), Jalâl-ud-Din Rûmî (d. A.H. 672 = A.D. 1273); Imâm 'Abd Ullah Yâfi'î (d. A.H. 768 = A.D. 1366); Sa'dî Shîrâzî (d. A.H. 690 = A.D. 1291), Hâfiz of Shîrâz (d. A.H. 791 = A.D. 1388). The special headings of some of the letters enumerated in *Ethé loc. cit.*, are not found in this copy. Although the Sûfic order to which the author belonged, can not be ascertained, it would appear from these letters that his authority on the subject was very high and that he himself was a Sûfi of a very exalted position.

Written in beautiful learned Nasta'liq within gold and coloured-ruled borders with an illuminated, but now faded, head-piece.

The MS. seems to be slightly defective towards the end where it suddenly breaks off with the heading of a letter addressed to Rukn-ud-Din Hasan:—

من عبد الله قطب بن محيى الى ..... الامير زكى الملة و الدين حسن - اما بعد يا وجود .....

The folios, mounted on new margins, are loosened or detached in many places.

Not dated, apparently 16th century.

## No. 178.

fol. 372; lines 19; size 9½ × 6; 7 × 4.

### مبادات الخواص

### 'IBÂDÂT-UL-KHAWÂS.

A compendium of Muhammadan theology, law and Sûfism, containing directions of a decided Sûfic tendency relating to prayers, religious observances, based upon the precepts of the Prophet and other holy men and moral conduct, by the famous Shaykh Muhibb-Ullâh of Ilahâbâd شينم محب الله اله آبادي who died there A.H. 1058 = A.D. 1648.

The copy is defective and full of gaps and many a hiatus. The top corners of the first fourteen folios, supplied lately, have



been left blank and several folios are missing at the beginning. It opens abruptly thus:—

..... اند بشلاف معتزله و خارجی و مثل ایشان \*

In the conclusion the author tells us that he commenced to write the work on the 27th of Ramaḍān, A.H. 1051 = A.D. 1641, but that he became ill on the 8th of Muḥarram, A.H. 1052 = A.D. 1652. He, however, set to work again and finished the composition on the 11th of Rabi' I., A.H. 1053 = A.D. 1653.

Spaces for headings are left blank throughout the copy.

Written in different hands:—

Foll. 1-188, in careless small Ta'liq inclined to Nim Shikast.

Foll. 189-220, bold fair Nasta'liq.

Foll. 221-305, the same as foll. 1-188.

Foll. 306-372 large careless Ta'liq inclined to Naskh.

Dated Friday, 11th Ṣafar, A.H. 1130.

Scribe:—سید شکر الله والد سید محمد باقر مانکنوری

Occasional marginal notes. The copy is worm-eaten in some places.

## No. 179.

fol. 65; lines 13; size  $6\frac{1}{4} \times 3\frac{3}{4}$ ;  $4\frac{1}{4} \times 1\frac{1}{4}$ .

شطحیات

SHATHIYYĀT.

Sūfic aphorisms on mystic doctrine, illustrated by the sayings and deeds of eminent saints and mystics, by prince Dārā Shikūh d. A.H. 1069 = A.D. 1658), who completed it, according to the preface, in A.H. 1062 = A.D. 1651.

Beginning:—

\* احديرا ست حمد بيعد كه حمد و حامد و محمود اوست \*

Each topic, consisting of a saying or deed of a saint or a mystic, is called شطح. Foll. 1 and 2 are followed by an hiatus. Several folios are also wanting at the end. The title of the work could not therefore be found in the text. In an endorsement on fol. 1<sup>a</sup>, it is called شطحيات دارا شكره.

The MS. breaks off with the following words:—

بزرگی گفت محمد را دیدند و نشناختند و خدا را ندیدند و نشناختند  
آه آه هر که محمد را نشناخت خدا را نشناخت .....



Written in good Nasta'liq within gold and coloured-ruled borders with an ordinary illuminated head-piece.

The MS. is worm-eaten, mended and pasted over in many places.

Not dated, apparently 18th century.

### No. 180.

fol. 178; lines 19; size  $10\frac{1}{2} \times 6$ ;  $7\frac{1}{2} \times 4$ .

#### نور القلوب

#### NŪR-UL-QULŪB.

The discourses, spiritual teachings and miraculous deeds of Šūfī Abādānī, who, according to this work (fol. 36<sup>b</sup>), was born in A.H. 1151 = A.D. 1738, and died (fol. 119<sup>b</sup>) 18th Rabi' II., A.H. 1220 = A.D. 1805, together with an account of his 'spiritual guide Shaykh Muhammad Hayā Sindhi (d. A.H. 1188 = A.D. 1774, cf. fol. 34<sup>b</sup>), his followers, and descendants, and contemporary Shaykhs, by his disciple Sayyid Amjad 'Alī سید امجد علی who completed the work in A.H. 1226 = A.D. 1811.

Beginning:—

هزاران هزار شکر و سپاس مرا حدیث را کہ مصباح القلوب العارفین را  
به تجلیات ذات منور ساخت \*

The work begins with a short historical account of the Prophet and the four early Khalifs. It is divided into five chapters, each of which is sub-divided into several sections, enumerated on fol. 17<sup>b</sup>-18<sup>a</sup>.

Written in ordinary Indian Ta'liq on thick papers at the desire of one Mirzā Fayyāḍ-ud-Dīn.

Dated Friday, 1st Shā'bān, A.H., illegible. The year of transcription given here reads سنہ یکہزار ... و شش ہجری, probably 1206.

### No. 181.

fol. 47; lines 15; size  $10 \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

#### مناقب غوثیہ

#### MANÂQIB-I-ĠAŪŠIYAH.

A treatise on the prerogatives and the miraculous deeds of the great saint Shaykh 'Abdul Qādir Jilānī (d. A.H. 561 = A.D. 1165), by Muhammad Šādiq Shihābī محمد صادق شہابی.

Beginning:—

الحمد لله الذي جعل كرامات الولي النج \*

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

### No. 182.

fol. 36; lines 15; size  $7\frac{1}{2} \times 5$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

کمال السالکین

#### KAMĀL-US-SĀLIKĪN.

A mystical tract containing some discourses and sayings of Shāh Ni'mat Ullah Yamani ul-Jilāni, who, according to an endorsement on a fly-leaf at the beginning, was a disciple of the famous devotee Farid-ud-Din surnamed Shākarganj (d. A.H. 664 = A.D. 1265), collected by his disciple Khādim.

Beginning:—

چہاں قدسی اسس مرمکی را کہ آرائش عالم و نظام کارخانہ  
بنی آدم بید قدرت اوست \*

The discourses, which, according to the preface, were uttered on various occasions, relate to various points of mystical doctrine and maxims of Sūfism, followed by the mystical meanings of the 99 attributes of God.

Written in ordinary Ta'liq.

Dated Tuesday, 26th Rabī' I. (the year is not given), apparently 19th century.

Scribe:— عبد الغنی ولد محمد حسین.

### No. 183.

fol. 153; lines 13; size  $7 \times 4$ ;  $5\frac{1}{2} \times 3$ .

دُرر نظامیہ

#### DURAR-I-NIZĀMIYAH.

The discourses and utterances of the celebrated saint Nizām-ud-Dīn Auliya (d. A.H. 725 = A.D. 1324), taken down from his lips by one of his disciples, whose name, fol. 17<sup>a</sup>, on account of a stain, is only partly legible thus:—

بندۂ امیدوار ..... لطف رسول مختار علی بن محمود جاتدار ...

Beginning:—

تعمید لا فہایت و تسبیح ہی غایت مر خدا برا کہ ...

The well-known poet Mir Hasan's collection of the saint's discourses, entitled *نوائد الغرادر* (Rieu, p. 972<sup>a</sup>), and another collection entitled *راحت المحبین* (Rieu, p. 973<sup>b</sup>), are different from the present collection.

All the folios of the MS. are covered throughout with a kind of thin paper, which in many instances renders the text indistinct and even illegible.

Written in fair Nasta'liq.

Not dated, apparently 19th century.

### No. 184.

fol. 97; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

ملفوظات شیخ علاء الدولہ

MALFŪZĀT-I-SHAYKH 'ALĀ-UD-DAULAH.

The discourses of the celebrated saint Shaykh 'Alā-ud-Daulah Simnāni (d. A.H. 736 = A.D. 1335), collected by Iqbāl bin Sābiq us-Sijistāni. اقبال بن سابق السجستانی.

Beginning —

الحمد لله رب العالمين والعاقبة للمتقين و الصلوة ..... و بعد  
این نواید چند است کہ حضرت شیخ السلام \*

The work is not divided into chapters or sections.

Written in ordinary Indian Ta'liq, within coloured-ruled borders.

Not dated, apparently 19th century.

### No. 185

fol. 148; lines 17; size  $9\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 3$ .

ترجمہ خلاصہ المفاحیر

TARJUMAH-I-KHULĀṢAT-UL-MAFĀKHIR.

A Persian translation of 'Abd Ullah Yāfi'i's (d. A.H. 768 = A.D. 1366) *Khulāṣat-ul-Mafākhir*, by an anonymous author. The original work consists of two hundred stories, but only 193 are found in this copy of the translation.



Beginning:—

الحمد لله رب العالمين ... ميگوید اضعف العباد اصلح الله شأنه كه  
چون كتاب خلاصة المفاهيم \*

These stories, which mostly refer to the great saint Shaykh 'Abdul Qādir Jilānī (d. A.H. 561 = A.D. 1165), relate to the various doctrines of Sūfism. Each story is preceded by the name of the Shaykh on whose authority it is related.

There are many gaps throughout the copy. The name of Shaykh 'Abdul Qādir is always written in red.

Written in a very neat Nasta'liq.

Not dated, apparently 19th century.

### No. 186.

fol. 202; lines 14; size 7 × 4½; 4½ × 4½.

روضة السالكين

RAUDAT-US-SĀLIKĪN.

The discourses and sayings of the great saint Khwājah 'Abd-ul-Khāliq of Gūjdawān (near Bukhārā), and of the celebrated Khwājah Bahā-ud-Dīn Naqshband, whose real name was Muḥammad bin Muḥammad ul-Bukhārī, the founder of the Naqshbandī order (d. A.H. 791 = A.D. 1389). The above-named Gūjdawānī was a pupil of Khwājah Yūsuf Hamadānī and died A.H. 575 = A.D. 1179. These discourses were collected by 'Alī bin Maḥmūd ul-Abīwardī ul-Kūrānī الكوراني cf. 1<sup>b</sup>.

Beginning:—

انچا كه كمال كبرى يى تو بود عالم نم از بصير عطلى تو بود

Scanty notes on the margin.

Written in fair but learned Nasta'liq on gummy papers, pasted with patches in many places. The margins have been mended throughout. Marginal notes are not infrequent.

Dated 3rd Sha'bān, A.H. 948.

Scribe:—سيد نصر الله الحسينى.

Fol. 1<sup>a</sup> contained several seals and 'Arq-didāhs of the nobles of the Timuride courts of India, but unfortunately almost all of them have been effaced, disfigured or otherwise rendered illegible.

One seal however reads تلمتخان خانہ زاد بادشاہ عالمگیر.

Seals

## No. 187.

fol. 188; lines 13; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $6 \times 3$ .

ترجمة رسالة فخر الحسن

## TARJUMAH-I-RISÂLAH-I-FAKHR-UL-HASAN.

A Persian translation of Muhammad Fakhr-ud-Din's (who according to this work, fol. 3<sup>a</sup>, died on 27 Jumâdâ II, A.H. 1199 = A.D. 1784, and was buried at Dihli near the tomb of Khwâjah Qutb-ud-Din Bakhtiyâr Kâkî) Arabic treatise, entitled رسالة فخر الحسن, containing a Sûfî interpretation of some points on Muhammadan law and theology, such as, prayers, religious observances, moral conduct, etc., based upon the precepts of the Prophet and other holy men, by Kalim Ullah bin Şan'at Ullah كليم الله بن صنعت الله.

Beginning:—

خدایا سپاس و ستایش تو از تو فایز و اعتراف بعجز و قصور الخ \*

The work is not divided into any sections or chapters.

Written in careless Indian Ta'liq on various coloured papers.

The Arabic text is over-lined red.

In the colophon the scribe محمد عیید says that he copied the MS. for one Hâfiz Hasan.

Not dated, apparently 19th century.

## No. 188.

fol. 180; lines 17; size  $11\frac{3}{4} \times 7\frac{1}{4}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

حقایق الدقایق

## HAQÂ'IQ-UD-DAQÂ'IQ.

A Sûfî work in prose and verse, by Aḥmad Rûmî احمد رومی.

Beginning:—

ابتدا یا نام رحمن رحیم دستگیر مرد وزن در روز نیم

The work consists of eighty chapters, each of which begins with a Quranic verse or Ḥadîḡ, as a text, followed by a Persian translation, and some appropriate quotations from the Maḡnawî of Jalâl-ud-Dîn Rûmî. The spiritual meaning is then developed in prose, and afterwards illustrated by some apologue or anecdote, in the same metre as the Maḡnawî.

Written in fair Nasta'liq within red-ruled borders by Asad 'Ali of Jaunpur, pupil of Anwar 'Ali.  
Dated 28th Shawwāl, A.H. 1272.

### No. 189.

fol. 56; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

محفل عارفان

### MAHFIL-I-ĀRIFĀN.

A Sūfi treatise in prose and verse, dealing with the doctrines of spiritual life and the spiritual progress of the soul through its various stages, by an anonymous author.

Beginning:—

در ستایش بی پایان و تدبیر بی کران مانت در جهان الهی \*

The work consists of prose and poetical selections from other works, e.g. the Maṣnawī of Jalāl-ud-Dīn Rūmī, the Gulistān of Sa'dī, the Diwān-i-Shams-i-Tabriz, the Gulshan-i-Rāz, the Zād-ul-Musāfirin, the Nuzhat-ul-Arwāḥ, the Maṭīq-ut-Tayr, the Majma'-ul-Bahrayn, etc., etc. The spiritual meaning of each selected passage or line is developed in prose. It is divided into thirty sections, called محفل, the headings of which are enumerated on fol. 1<sup>b</sup>-2<sup>a</sup>; but the MS. breaks off in the middle of 19th section with the following words:—

گر نغصید بر کشاید صد بصر

Written in ordinary Ta'liq.

Not dated, apparently 19th century.

### No. 190.

fol. 102; lines 11; size  $6\frac{1}{2} \times 4$ ;  $3\frac{1}{2} \times 2\frac{1}{2}$ .

Collection of Sūfi treatises.

I. Foll. 1-88<sup>a</sup>. A religious tract, without any title, ascribed in the colophon to the popular saint Khwājah 'Ubayd Ullah Ahrār (b. A.H. 806 = A.D. 1403, d. A.H. 895 = A.D. 1489), on the various stages of the mystic road and consisting of invocations to God, followed by pious exhortations intended for devotees.

Beginning:—



خداوندا بعزت آنکه بفردانیت ذات متفردی و بوحدانیت صفات  
متصفی الخ •

The work is written in prose, mixed with verses and suitable quotations from the Qurān.

Written in a very beautiful Nim-Shikastah hand within coloured-ruled borders.

The Arabic quotations, written in larger Naskh, are in red.

The colophon says that the transcriptions was completed on Monday, the 27th of Ramadān, A.H. 1110, the forty-third regnal year of 'Alamgir, at Peshawar, on the memorable occasion when the army of Bahādur Shāh reached that country.

Scribe:—محمد عتیق الله.

Dr. Ethé, Ind. Office Lib. Cat. No. 1919 (3), while noticing a copy of the above tract, remarks thus:—"From some incidental remarks we conclude that this treatise is due to 'Alā-ud-Dīn Muḥammad Bukhārī 'Aṭṭār, the principal disciple of Bahā-ud-Dīn Naqshbandi, who died A.H. 802 = A.D. 1400, or at least taken from his sayings." But in the following colophon, to which a reference has been made above, the scribe, who was attached to 'Alamgir, fully convinces us that the tract in question is due to Khwājah 'Ubayd Ullah Aḥrār:—

تمام شد این رساله گرامی القدر از مصنفات قطب الاقطاب حضرت  
خواجه عبید الله احرار ولی بتاریخ بیست و هفتم حضرت رمضان روز دوشنبه  
سنه ۱۱۰۱ (read ۱۱۱۰) چهل و سه از جلوس همایون عالمگیری خلد الله  
تعالی ملکه و سلطانه و افاض علی العالمین برة و احسانه در بلده پشاور هفتمی  
که رایات عالیات متعالی درة التاج خلافت و جهانداري بهادر شاهی این  
سر زمین را منور ساخته بر دست بنده جالی (sic) بدرگاه حضرت الله  
محمد عتیق الله سلمه الله و غفر الله له ولوالديه .....

II. Foll. 89<sup>a</sup>-93<sup>a</sup>. A smaller tract on the nature and rules of spiritual life explained according to the principles observed by Khwājah Bahā-ud-Dīn Naqshband and his Khalifas.

Beginning with a Rubā'ī:—

سر رشته دولت ای برادر بکف آر      وین عمر گرامی بتضار مقدار  
دایم همه جا با همه کس در همه حال      میدار نهفته چشم (و) دل جانب یار

Written by the same محمد عتیق الله.

Dated 28th of Ramadān.

III. Foll. 93<sup>a</sup>-97<sup>a</sup>. Another mystical tract, inscribed رساله حورانيه, containing an explanation of the following Rubā'i of the celebrated Shaykh, Abū Sa'id bin Abul Khayr, who died in A.H. 440 = A.D. 1048 by 'Ubayd Ullah Maḥmūd ush-Shāshī عبيد الله محمود الشاشي:—

حورا بنظره نگرم عفت زد      رضوان ز تعجب کف خود بر کف زد  
آن خال سیه بر لب رخاں مطرب زد      ابدال ز بیم جنگ در مصحف زد

The explanation of the Rubā'i is preceded by somewhat detailed introductory remarks on mystical contemplation and speculation.

Beginning:—

الحمد لله فياض الحكيم و المواهب والموصل الى الطالبين \*

The explanation itself begins on fol. 96<sup>a</sup>:—

يقول العبد الضعيف عبيد الله محمود الشاشي كه مراد از حور آن  
جماعتند از حوران وغير ايشان كه بر سربيمار حاضر مي شوند در حال  
سردن النجم \*

IV. Foll. 97<sup>b</sup>-100<sup>a</sup>. A mystical explanation of some of the sayings of the great Shaykh, Khwājah 'Abd-ul-Khāliq Gujdawāni (d. A.H. 575 = A.D. 1179) as interpreted by eminent Shaykhs.

Beginning:—

ذكر حضرت خواجه عبد الخالق غجدواني قدس سره از خلفای حضرت  
خواجه يوسف همداني اند همیشه بر متابعت رسول الله على الله عليه وسلم  
مي بوده اند \*

It is dated (fol. 100<sup>a</sup>), Peshawar, the 21st Shawwāl, A.H. 1110.

V. Foll. 101<sup>b</sup>-102<sup>b</sup>. A special form of certain prayers and invocation used by Khwājah 'Abd-ul-Khāliq Gujdawāni, Khwājah Bahā-ud-Dīn Naqshbandī, Shaykh Bāyazīd Bustāmī, Khwājah Yusuf Hamadāni, Shaykh Abul Maṣṣūr Mātārīdī and Shaykh Abul Ḥasan Kharqānī.

Beginning:—

طريق ختم حضرات خواجهان عاليشان قدس الله تعالى از ولهم النجم \*

All the tracts are written in the same hand by the same Muḥammad 'Atiq Ullah of 'Alamgir's court.



## (6) Prayers, Invocations, etc.

## No. 191.

fol. 321; lines 15;  $12\frac{1}{4} \times 6\frac{1}{4}$ ;  $8\frac{1}{4} \times 3\frac{1}{4}$ .

ترجمة عدة الداعي

TARJUMAH-I-'IDDAT-UD-DÂ'Î.

A book of breviaries or collection of prayers and invocations suitable for all occasions and occurrences in life, based on the Qurân, Hadîq, and sayings of the Imâms and holy men, translated from the Arabic work *عدة الداعي* of Abul 'Abbâs Ahmad bin Fahd ul-Hillî by Naṣîr-ud-Dîn Muḥammad bin 'Abd-ul-Karîm ul-Anṣârî نصير الدين محمد بن عبد الكريم الانصاري at the desire of Qarâq Khân, a noble of Shâh Ismâ'il Safawî I (A.H. 907-930 = A.D. 1502-1524).

There is some confusion regarding the date of death of Ahmad bin Fahd, the author of the Arabic original. Ahlwardt, Brockelmann and several others place the author's death in A.H. 627 = A.D. 1229; while the authors of the *Raudât-ul-Jannât*, the *Kashf-ul-Hujub* and others fix his death in A.H. 841 = A.D. 1437. Their view is supported by a statement in the colophon of the present copy, where it is said that Ahmad bin Fahd completed the work on the 26th of Shawwâl A.H. 801 = A.D. 1398.

Beginning:—

بسم الله الرحمن الرحيم و منك الاستعانة فى التميم يا كريم و يا رحيم -  
جواهر شكر و سبيل نثار معبودى النعم \*

The translation is mentioned in *Kashf-ul-Hujub*, p. 117.

Written in beautiful bold Naskh within gold and coloured-ruled borders with a beautifully illuminated head-piece and a sumptuously decorated double page 'Unwân.

The MS. is not dated, but a note on fol. 1<sup>a</sup> (partly pasted over) bears the date A.H. 1076. The copy is pasted over with thick patches in many places.

## No. 192.

fol. 78; lines 17; size  $9 \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

خزانة الاسرار

KHIZÂNAT-UL-ASRÂR.

A work on the peculiarities and supernatural power of particular verses of the Qurân and the twenty-eight letters of the



alphabet, and of certain special prayers and invocations, by Ibn-i-Bahâ-ud-Dîn 'Alî Mazhar-ud-Dîn Muḥammad ul-Qâri ابن بهاء الدين علي مظهر الدين محمد القاري.

Beginning:—

الحمد لله الذي أنزل القرآن على عبده ليكون للعالمين \*

We learn from the preface that in A.H. 916 = A.D. 1510 Maulânâ 'Abd-ul-'Alî bin Muḥammad Husayn wrote a work on this subject in Persian which, as a matter of fact, he translated from several Arabic works; but as it was void of any systematic order of the Qur'anic verses, the present author wrote this work A.H. 962 = A.D. 1554, arranging the verses in the order in which they stand in the Qur'ân with descriptions of the peculiarities and the supernatural power of each of them. It is divided into twenty chapters, described in the beginning. The copy is defective towards the end and breaks off in the middle of the last chapter. There are several lacunae in consequence of a large number of folios missing from the copy.

Written in a learned Nasta'liq with rubrications. Additions and emendations are frequently found on the margins.

The copy is worm-eaten but the text is not affected.

Not dated, apparently 17th century.

### No. 193.

fol. 131; lines 11; size  $6\frac{3}{4} \times 4\frac{1}{4}$ ;  $4 \times 2$ .

آداب عباسی

ADÂB-I-'ABBÂSÎ.

A rhetorical treatise, translated from Bahâ-ud-Dîn 'Âmilî's (d. A.H. 1030 or 1031 = A.D. 1620 or 1621) "Miftâḥ-ul-Falâḥ," relating to the special invocations and prayers, in addition to the usual daily worship, with definite and regular forms, distinctly fixed for the several hours of the day and night.

Translator: Şadr-ud-Dîn Muḥammad of Tabriz صدر الدين محمد تبریزی.

Beginning:—

تقدیس و تسبیح پادشاه قادریرا که خلص عبادتش \*

It is divided into the following six chapters:—

باب اول در بیان آنچه از طلوع صبح صادق تا طلوع آفتاب بجا باید آورد fol. 3b.

باب دوم در بیان آنچه از طلوع آفتاب تا وقت ظهر بجا باید آورد. fol. 51<sup>a</sup>.

باب سوم در بیان آنچه از وقت زوال آفتاب که ظهر است تا وقت

فرز رفتن آفتاب بجا باید آورد. fol. 63<sup>a</sup>.

باب چهارم در بیان آنچه از فرز رفتن آفتاب تا وقت خواب بجای

باید آورد. fol. 81<sup>a</sup>.

باب پنجم در بیان آنچه میان وقت خواب تا نصف شب بجای

باید آورد. fol. 95<sup>b</sup>.

باب ششم در بیان آنچه از نصف شب تا طلوع فجر بجای باید

آورد. fol. 103<sup>a</sup>.

Written in minute Naskh within gold and coloured-ruled borders with an illuminated head-piece with scanty notes on the margins.

Dated Sha'bân. A space for the year in which the transcription was made is left blank. Apparently 17th century.

Scribe: شیخ عبد الله.

## No. 194.

fol. 181; lines 16; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

### ترجمه مفتاح الفلاح

### TARJUMAH-I-MIFTÂH-UL-FALÂH.

Another Persian translation of Bahâ-ud-Din's same Miftâh-ul-Falâh, by Jamâl-ud-Din Muḥammad bin Ḥusayn Khwânsârî جمال الدین محمد بن حسین خوانساری, who dedicated it to Shâh Şafi of Persia (A.H. 1038-1052 = A.D. 1629-1642).

Beginning:—

مفتاح فلاح دنیا و عقبی و مقدمه نجات آخرت و اولی النعم •

In the preface the translator says that besides the translation he has given on the margins notes and explanations (with which the present copy is full) of the difficult passages used in the text.

The translation, which follows the text, is written in red. The marginal notes and explanations are written in small Naskh.

Written in fair Naskh.

Not dated, apparently 18th century.

## No. 195.

fol. 353; lines 10; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

مصباح العابدین

MIŞBÂḤ-UL-'ÂBIDÎN.

A work on the duty of special and extraordinary invocations and prayers, for different months in addition to the usual daily worship, with definite and regular forms fixed for the several hours of the day and night, by Zayn-ul-'Âbidin زين العابدين, dedicated to Shâh Safi of Persia (A.H. 1038-1052 = A.D. 1629-1642).

Beginning:—

حمد و سپاس پروردگار را که بندگی و پرستش اوست \*

It is divided into a Muqaddimah (fol. 3<sup>a</sup>), twelve Matlabs, devoted to the twelve months of the year (fol. 16<sup>a</sup>), and a Khâtimah (fol. 309<sup>b</sup>).

Foll. 1<sup>a</sup>-335<sup>b</sup> contain similar prayers and invocations.

Written in fair Naskh within coloured-ruled borders with rubrication and a faded head-piece. The margins are worm-eaten.

Not dated, apparently 19th century.

## No. 196.

fol. 75; lines 13; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

کتاب الاوراد

KITÂB-UL-AURÂD.

A collection of prayers and innovations, attributed, in an endorsement on a fly-leaf at the beginning, to the celebrated saint and scholar Shaykh 'Abd-ul-Haqq Dihlawî شیخ عبد الحق دهلوی (d. A.H. 1052 = A.D. 1642).

Beginning:—

چون وعده رفته بود که بعضی از اوراد اعمال بنویسد \*

A very neat copy. Written in clear Nasta'liq. The Arabic texts are written in large Naskh.

Dated 13th Ramadân, A.H. 1289.

Scribe:—آزادت علی بهاری.

The original work is followed by an Arabic tract (fol. 57<sup>b</sup>-75<sup>b</sup>) on the Muhammadan Law of Inheritance extracted from other works.



Beginning:—

الحمد لله رب العالمين حمد الشاكرين \*

Written in careless Naskh by Sayyid Ṣadr-ud-Din Aḥmad of Būhār.

### No. 197.

fol. 199; lines 16; size  $10 \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{3}{4}$ .

منهاج الفلاح

MINHĀJ-UL-FALĀḤ.

A selection of prayers and invocations suitable to all occasions and occurrences in life, with special references to those that are connected with ablution, purification and daily prayer, by 'Alī bin Shāh Maḥmūd ul-Bāfiqī علي بن شاه محمود بافقي.

Beginning:—

الحمد لله الذي دلَّ عباده على الطاعات \*

It is divided into a Muqaddimah, ten Bābs, and a Khātimah. A good copy. Written in clear Naskh within gold and coloured-ruled borders with rubrications. The Arabic texts are written with vowels.

Dated 14th Shawwāl, A.H. 1061.

Scribe:—محمد مؤمن ابن حيدر محمد المشهدي.

### No. 198.

fol. 283; lines 16; size  $7\frac{1}{2} \times 4\frac{3}{4}$ ;  $5\frac{1}{2} \times 3\frac{1}{4}$ .

زاد المعاد

ZĀD-UL-MA'ĀD.

A work on prayers, religious rites and pious observances on ordinary and special days, based on the precepts and sayings of the Imāms, by the well-known Shī'ah doctor Muḥammad Bāqir bin Muḥammad Taqī Majlisī محمد باقر بن محمد تقي مجلسي (d. A.H. 1110 = A.D. 1698), who extracted it, A.H. 1105 = A.D. 1693, from his larger work بحار الأنوار.

Beginning:—

الحمد لله الذي جعل العبادة وسيلة لليل السعادة الخ \*

This work, divided into fourteen chapters and a Khātimah, has been lithographed in Teherān, A.H. 1244.

Written in fair Naskh.

The text of the prayers is given with all the vowels.

An autography copy, dated, Isfahân, Ramadân, A.H. 1107.

## No. 199.

fol. 20; lines 9; size  $9 \times 5\frac{1}{2}$ ;  $4\frac{1}{2} \times 1\frac{1}{2}$ .

A very beautiful but defective copy of a Shî'ah treatise on prayers and on the mysterious influence and effect of special dates in the several months, the separate days of the week and eclipses, based on the sayings of the Imâms, by the same Muḥammad Bâqir bin Muḥammad Taqî محمد باقر بن محمد تقی who died in A.H. 1110 = A.D. 1698.

Beginning:—

الحمد لله رب العالمين ..... اما بعد چنین گوید احقر عبد الله محمد

باقر ابن محمد تقی \*

Folios are missing after fol. 1, 3, and 11.

Written in beautiful clear Nasta'liq on gold-sprinkled papers within gold-ruled borders with an illuminated head-piece.

The original folios have been mounted on new margins.

Dated Thursday morning, 17th Rabi' I, A.H. 1133.

Scribe:—محمد شاه زنجانی.

## No. 200.

fol. 311; lines 14; size  $9 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

A defective copy of a detailed work dealing with certain prayers and innovations for special occasions and occurrences in life, with some rules and regulations to be observed in the performance of religious and other duties, from the Shî'ite standpoint.

The copy is defective at both ends and the folios at the beginning are hopelessly confused. The name of the author, the title of the work and the number of chapters cannot therefore be ascertained.

It opens abruptly thus with the last six lines of Chapter XI: الحمد لله الذي ..... واین حرز است باب دوازدهم در نکتہای نوادر این کتاب که واقعست در هر باب: after which Chapter XII begins thus: مشتمل بر هفت فصل. This chapter breaks off on fol. 10<sup>b</sup> and is followed by the latter portion of Chapter I on fol. 11<sup>a</sup>. Chapter II

begins on fol. 26<sup>b</sup>; III, on fol. 35<sup>b</sup>; IV on fol. 42<sup>b</sup>; V on fol. 50<sup>a</sup>; VI on fol. 59<sup>b</sup>; VII on fol. 77<sup>a</sup>; VIII on fol. 112<sup>b</sup>; IX on fol. 142<sup>a</sup>; X on fol. 164<sup>b</sup>; XI on fol. 254<sup>b</sup>. The MS. breaks off in the middle of the fourth section of the eleventh chapter with the following words:—

بسم الله الذي خلق النور من نور و انزل النور على الطور في كتاب

مسطور •

The author frequently quotes *لا يحضره الفقيه* and *كتاب* and *كتاب* as his authorities.

Written in fair Naskh within gold and coloured-ruled borders with the headings in red, and occasional marginal notes. The original folios have been mounted on new margins.

Not dated, apparently 18th century.

## No. 201.

fol. 115; lines 8-11; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

رسالة ادعية

### RISĀLAH-I-AD'TYAH.

A collection of invocations and prayers for special occasions and occurrences in life.

Beginning:—

هو الله الذي لا اله الا هو عالم الغيب والشهادة •

The Arabic portions are written in clear bold Naskh.

Not dated, apparently 19th century.

The folios of the MS. are hopelessly rotten and separated from the original binding.

## No. 202.

fol. 102; lines 7-13; size  $7\frac{1}{2} \times 5$ ;  $5 \times 3$ .

Another collection of similar prayers and invocations.

Beginning:—

اللهم ما ملكت من صلوة فعلى النعم •

Written in ordinary Naskh and careless Nasta'liq.

Not dated, apparently 19th century.



## No. 203.

fol. 91; lines 9-11; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

رسالہ ادعیه

## RISĀLAH-I-AD'İYAH.

Another collection of prayers and invocations with selections from the Qurān, Hadīṣ, etc., suitable to all daily occasions, with explanations in Persian and Urdū.

Beginning:—

• سورۃ فاتحہ کی نازل ہونیکا سبب مولانا یعقوب چرخي نے الھ

Written in ordinary Naskh and Indian Ta'liq with occasional rubrics.

Not dated, apparently 19th century.

The latter part of the MS. is badly worm-eaten and damaged.

## No. 204.

fol. 56; lines 9-13; size  $6\frac{1}{2} \times 4$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

A similar collection of prayers and invocations.

Beginning:—

• نصیحت و نصلي علی رسولہ سيدنا و مولانا الھ

Written in fair Naskh and careless Ta'liq.

Not dated, apparently 19th century.

The MS. is in a damaged condition.

## No. 205.

fol. 89; lines 11-13; size  $7 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

A treatise containing some prayers and invocations, and treating of the peculiarities and influence of certain passages and letters in the Qurān, with a number of questions on religious subjects with answers.

Beginning:—

• چون شب چہار شنبہ در آید

Written in careless Naskh and Indian Ta'liq.

Not dated, apparently 19th century.

Some folios at the beginning of the copy are worm-eaten and damaged.

## No. 206.

fol. 37; lines 13; size  $7\frac{1}{4} \times 4\frac{1}{4}$ ;  $4\frac{1}{2} \times 3$ .

A treatise on the peculiarities and the wonderful effects of some of the well-known prayers such as دعای سیفی - و دعای حزب البعصر etc., and the various ways of their usage.

Beginning:—

طریق (و) خامیت حزب البعصر اول آنست اگر نوشته در بازو خود  
به بندد الخ \*

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

A note on the fly-leaf by Sayyid Ṣadr-ud-Din Ahmad bin Sayyid Karīm-ud-Din of Būhār, dated A.H. 1278, records the price of the copy as eight annas.

## V. ARTS AND SCIENCES.

## (1) Philosophy.

## No. 207.

fol. 179; lines 17; size  $10 \times 6\frac{1}{4}$ ;  $7 \times 4$ .

ترجمه معجم الحکمة

TARJUMAH-I-MUJMAL-UL-HIKMAT.

An old and valuable copy of a philosophical encyclopaedia, which, according to the preface, was translated into Parsi Dari from a work entitled Mujmal-ul-Hikmat.

Beginning:—

سپاس و ستایش آن خدائی را که واجب الوجود است و هرچه  
جزو است ممکن الوجود است و هرچه ممکن الوجود است کرده اوست \*

The work has been lithographed in Bombay, A.H. 1304, under the title of ترجمه رسائل اخوان الصفا و خلاص المروت و الوقوف.

Dr. Ethé (Bodl. Lib. Catalogue, No. 1492), who in agreement with Flügel (i. pp. 42 and 43) calls the work Mujmal-ul-Hikmat, gives us to understand that it is an abridgement of the famous Risālah-i-Ikhwān-uṣ-Ṣafā, usually styled simply Ikhwān-uṣ-Ṣafā, in Persian translation, made by a man of Khurāsān, and dedicated to Timūr. The particulars furnished by the present copy are as follows:—In the preface the author says that there was no book

in Persian dealing with the different branches of the science, viz. Mathematics, Logic, Metaphysics and Physics, except the *Dānish-Nāmah* (see No. 215), the style of which was difficult and the subject matter of which was for the greater part represented by signs and symbols. He then names another book, viz. *Mujmal-ul-Hikmat* مجمل الحکمة, which was a compendium of the different branches of science, but which, like the former, was not free from symbols, and contained also a good many redundances. The author then proceeds to say that in one or two places he saw that this book, i.e. the *Mujmal*, was translated into Persian, but that the symbols and the redundances were exactly maintained. He was then asked (the name of the person is not given) to translate it into *Parsi Dari*, and at the same time to remove the symbols and the redundances. Hence the present production. The dedication to *Timūr* (who reigned A.H. 771-807 = A.D. 1370-1345), found in the Berlin copy No. 91 and the Bodl. copy, is not given in this copy. The following quotations from the beginning (fol. 2<sup>b</sup>) will give the particulars of the work as well as an idea of the archaic forms of the language and the spelling:—

و بعد از ایشان درود خدای تعالی بر فیلسوفان و حکیمان خدا شناس  
 بلاد کی خداوند قیاس اند و حل کنند مشکها اند و نمایند راه راست اند  
 و درود بر همگان بلاد و بر جان امام و باکان اما بعد ازین بداند کی کتبها  
 بسیار است و بیشتر بلغت نازی است و اندکی بلغت یاری است  
 و دران کتبها هیچ حظی نیست مانند سرود اخقران و کذاب نام بر خدا  
 و مرزبان نامه و انج بدین مانند و ما هیچ کذاب نیتیم از انج در حکمت بکار  
 اید کی از ریاضی و منطقی و طبیعی و الهی جمله دروی باشد مگردانش  
 نامه و آن بلفظی سخت مشکلت و بیشتر اشارات است و بعضی رمز  
 است و کذاب مجمل الحکمة مجموعه است و لیکن همچنین مرموز است  
 و دران حشو بسیار است و ما یک درجلی دیدیم کی این کذاب را بداری  
 نقل کرده بودند و همچنان مرموز گذاشته و حشو بجای مانده پس چنین  
 اتفاق افتاد کی این ضعیف را فرمودند کی این کذاب را بداری دری نقل  
 کند هرچه حشوست از درود کند و هرچه مرموز است اشکرا کند و از حد  
 رمز تصریح کند ما فرمانرا بیش گرفتیم تا فرمان برداری توفیق بار آورد \*

Hāj. Khal. V., p. 406, while noticing the work *Mujmal-ul-Hikmat*, remarks that it is a Persian work on Mathematics, Logic, Metaphysics and Physics, written mostly in symbols, from which



selections were made by a man (of Khurāsān), who removed the symbols and the redundances and based the said selections on the treatises of the *Ikhwān-uṣ-Ṣafā* رسائل اخوان الصفا. By these treatises Hāj. Khal. evidently meant the well-known philosophical encyclopaedia, entitled *Ikhwān-uṣ-Ṣafā wa Khallān-ul-Wafā*, which consists of fifty-one treatises.

A note on fol. 1<sup>a</sup> of the MS., written in a somewhat later hand, says—“(this book is) from the *Bahr-ul-Muḥit* of the *Ikhwān-i-Ṣafā*, entitled *Khallān-i-Wafā*, of Imām Majrītī-ul-Maġribī,” that is to say, al-Majrītī's (d. A.H. 395 = A.D. 1004) Spanish recension of the *Ikhwān-uṣ-Ṣafā*. The note runs thus:—

از کتاب بحر المحيط اخوان صفا نام زد خلائ وفا امام مجریتی

المغربی •

The synopsis of the treatises of this translation is as follows:—

1. The first treatise of Qism I, fol. 3<sup>a</sup>. Arithmetic.

خلاصه رساله اول در اریتماتیکی از جمله پنجاه و یک رساله که معرّفت  
باخوان الصفا و خلائ الوفا در تهذیب نفس و مکرم اخلاق •

It is to be noticed that the words from *از جمله* to *مکرم اخلاق* are invariably repeated in all the subsequent chapters or treatises.

2. The second treatise of Qism I, on Mathematics, fol. 11<sup>a</sup>. Introduction to Geometry.

خلاصه رساله دوم از قسم اول از ریاضیات در مدخلی مختصر از علم  
هندسه ... الن •

3. The third treatise of Qism I on Mathematics, fol. 15<sup>b</sup>. Introduction to Astronomy.

خلاصه رساله سئوم از قسم اول از ریاضیات در مدخلی مختصر  
از نجوم ... الن •

4. Music, on fol. 25<sup>a</sup>.

در مختصری از موسیقی از جمله ... الن •

The number of the treatise is not given.

5. The fifth treatise of Qism I, fol. 33<sup>a</sup>. Geography.

خلاصه رساله پنجم از قسم اول از ریاضیات در جغرافیه ... الن •

6. The sixth treatise of Qism I, fol. 39<sup>a</sup>. Numerical relations.

خلاصه رساله ششم از قسم اول از ریاضیات در نسبت عدد هندی  
(هندسی) ... الن •

7. The seventh treatise of Qism I, fol. 42<sup>a</sup>. Theoretical Sciences.

• خلاصه رساله هفتم از قسم اول از ریاضیات در صنایع علمی ... الخ

8. The eighth treatise of Qism I, fol. 44<sup>b</sup>. Practical sciences or Arts.

• خلاصه رساله هشتم از قسم اول از ریاضیات در صنایع عملی ... الخ

9. The ninth treatise of Qism I, fol. 46<sup>a</sup>. Creation of man.

• خلاصه رساله نهم از قسم اول از ریاضیات در خلقت بنی آدم ... الخ

10. The tenth treatise of Qism I, fol. 49<sup>a</sup>. Logic.

• خلاصه رساله دهم از قسم اول در ایساغوجی از منطق ... الخ

11. The eleventh treatise of Qism I, fol. 52<sup>b</sup>. The Categories.

• خلاصه رساله یازدهم از قسم اول از ریاضیات در قاطیغوراس از منطق ... الخ

12. The twelfth treatise of Qism I, fol. 55<sup>a</sup>. Hermeneutica.

• خلاصه رساله دوازدهم از قسم اول از ریاضیات در ارمینیاس از منطق ... الخ

13. The thirteenth treatise of Qism I, fol. 57<sup>b</sup>. Analytica Priora.

• خلاصه رساله سیزدهم از ریاضیات آنالوطیقا اولی در منطق ... الخ

14. The fourteenth treatise of Qism I, fol. 60<sup>a</sup>. Analytica Posteriora.

• خلاصه رساله چهاردهم از قسم اول از ریاضیات آنالوطیقا دوم از منطق ... الخ

15. The first treatise of Qism II, or Physica, treating of matter and form, fol. 62<sup>b</sup>.

• خلاصه رساله اول در طبیعیات از قسم دوم در هیولی و صورت ... الخ

16. The second treatise of Qism II., on heaven, the universe and the spheres, fol. 67<sup>a</sup>.

• خلاصه رساله دوم از طبیعیات از قسم دوم در سما و عالم از ... الخ

17. The third treatise of Qism II, on existence and decay, of the elements, fol 71<sup>b</sup>.

• خلاصه رساله سوم از طبیعیات از قسم دوم در کون و فساد از جمله ... الخ

18. The fourth treatise of Qism II. On Meteorology, fol. 73<sup>b</sup>.

• خلاصه رساله چهارم از طبیعیات از قسم دوم در آثار علوی از جمله ... الخ

19. The fifth treatise of Qism II. On Mineralogy, fol. 76<sup>a</sup>.

خلاصه رساله پنجم از قسم دوم از طبیعیات در تکوین معادن از جمله ... اله \*

20. The sixth treatise of Qism II. On nature and its activity, fol. 80<sup>a</sup>.

خلاصه رساله ششم از قسم دوم از طبیعیات در ماهیت طبیعت

از جمله ... اله \*

21. The seventh treatise of Qism II. Botanic, fol. 83<sup>b</sup>.

خلاصه رساله هفتم از قسم دوم از طبیعیات در تکوین نبات از جمله اله \*

22. The eighth treatise of Qism II. On the composition of man's body, fol. 85<sup>a</sup>.

خلاصه رساله هشتم از قسم دوم از طبیعیات در ترکیب جسد از جمله اله \*

23. The ninth treatise of Qism II. On sensual perception, fol. 90<sup>a</sup>.

خلاصه رساله نهم از قسم دوم از طبیعیات در حواس و محسوس از جمله اله \*

24. The tenth treatise of Qism II. On the human embryo, fol. 94<sup>a</sup>.

خلاصه رساله دهم از قسم دوم از طبیعیات در مسقط نطفه از جمله اله \*

25. The eleventh treatise of Qism II. On Man as Microcosm, fol. 102<sup>a</sup>.

خلاصه رساله یازدهم از قسم دوم از طبیعیات در انک مردم عالم کوچک اند

از جمله اله \*

26. The twelfth treatise of Qism II. Growth of the individual soul, fol. 103<sup>b</sup>.

خلاصه رساله سیزدهم از قسم دوم از طبیعیات در احوال نفس جزوی

بعد از مرک و شرح آن از جمله اله \*

27. The thirteenth treatise of Qism II. Limits of human knowledge, fol. 107<sup>b</sup>.

خلاصه رساله سیزدهم از قسم دوم از طبیعیات در بیان طوالت داشتن

مردم دانش را و جمع کردن علمها از جمله ... اله \*

28. The fourteenth treatise of Qism II. On Death, fol. 110<sup>b</sup>.

خلاصه رساله چهاردهم از قسم دوم از طبیعیات در حکمت مرک از جمله اله \*



29. The fifteenth treatise of Qism II. Pain and pleasure, fol. 113<sup>a</sup>.

• خلاصه رساله شانزدهم از قسم دوم از طبیعیات در بیان آلام و لذت از جمله اله

30. The sixteenth treatise of Qism II. Diversity of speech, fol. 116<sup>b</sup>.

• خلاصه رساله شانزدهم از قسم دوم از طبیعیات در اختلاف لغات از جمله اله

31. The first treatise of Qism III. The theory of Pythagoras as to the origin of beings, fol. 118<sup>a</sup>.

خلاصه رساله اول از قسم سوم از عقلیات در مبادی عقل بر روی  
فیثاغورس حکیم از جمله اله •

32. The second treatise of Qism III. On the rational origins according to all philosophers, fol. 120<sup>b</sup>.

خلاصه رساله دوم از قسم سوم از عقلیات هم در ذکر مبادی عقل بر روی  
جمله حکما از جمله اله •

33. The third treatise of Qism III. On the Macrocosm, fol. 121<sup>b</sup>.

• خلاصه رساله سوم از عقلیات در انک عالم حیوان بزرگ است از جمله اله

34. The fourth treatise of Qism III. On reason and its object, fol. 124<sup>a</sup>.

• خلاصه رساله چهارم از قسم سوم از عقلیات در عقل و معقول از جمله اله

35. The fifth treatise of Qism III. Orbits and revolutions of the stars, fol. 128<sup>b</sup>.

• خلاصه رساله پنجم از قسم سوم از عقلیات در ادوار و اکوار از جمله اله

36. The sixth treatise of Qism III. On Love, fol. 136<sup>a</sup>.

• خلاصه رساله ششم از قسم سوم از عقلیات در درجه عشق از جمله اله

37. The seventh treatise of Qism III. On Resurrection, fol. 139<sup>b</sup>.

خلاصه رساله هفتم از عقلیات در قیامت و بعث و نشور و آخرت  
از جمله اله •

38. The eighth treatise of Qism III. On various kinds of motion, fol. 144<sup>a</sup>.

• خلاصه رساله هشتم از قسم سوم از عقلیات در حرکات از جمله اله

39. The ninth treatise of Qism III. Cause and effect, fol. 145<sup>a</sup>.

• خلاصه رساله نهم از قسم سوم از عقلیات در علت و معلول از جمله الهی

40. The tenth treatise of Qism III. Definitions, fol. 149<sup>b</sup>.

• خلاصه رساله دهم از قسم سوم از عقلیات در حدود و رسوم از جمله الهی

41. All the eleven treatises of Qism IV, or Metaphysics, on doctrines and religions, in the Arabic original, have been treated here in one treatise, divided into ten sections فصل to be found respectively on foll. 160<sup>a</sup>; 164<sup>a</sup>; 169<sup>b</sup>; 170<sup>b</sup>; 172<sup>b</sup>; 173<sup>b</sup>; 175<sup>b</sup>; 177<sup>a</sup>; 178<sup>b</sup>; 179<sup>b</sup>.

قسم چهارم که جمعی رسائل الهیات است در یک رساله درج گردیده

فصل از جمله الهی •

The MS. breaks off in the middle portion of the last section with the following words:—

آنچه ندانستم نگفتم و هرچه مدح و ذم و منظره و خلاف بود .....

but the concluding portion has been supplied on the lower margin by a later hand in a small Nasta'liq.

The divisions of the work are not enumerated anywhere by the translator, but from the contents described above it would appear that it is divided into four Qisms, the first of which comprises fourteen treatises; the second, sixteen treatises; the third, ten treatises; and the fourth, ten sections.

The first folio has been supplied in a later hand. The MS. is written in large Naskh on thick creamy papers. The text presents many antiquated forms, such as ذ for د, انک and الهی for الهی and آنکه. The copy has been collated and emended throughout and the words بلغ المقابله or simply بلغ are frequently found on the margins of the copy. The headings are written in red throughout. The MS. is in good condition but some of the folios are loosened or detached from the original binding.

Not dated, apparently 15th century.

## (2) Ethics and Politics.

### No. 208.

fol. 201; lines 15; size 7 × 4½; 4½ × 2½.

اخلاق ناصری

AKHLAQ-I-NÂSIRÎ.

The famous work on ethics or practical philosophy, by the great philosopher and astronomer Naṣīr-ud-Dīn Muḥammad bin



Muhammad bin Hasan-ut-Tūsī نصیر الدین محمد بن محمد بن حسن الطوسی (born A.H. 597 = A.D. 1201 and died A.H. 672 = A.D. 1274), who based it on Ibn-i-Miskāwayh's (d. A.H. 421 = A.D. 1030) Arabic work تهذیب الاخلاق or طهارة النفس.

There exist two prefaces to this work—an earlier one, with a dedication to Nāṣir-ud-Dīn of Qūhistān; and a later one, found exclusively in the usual copies, where he withdraws his former praises of the "unbelievers" and requests the owners of the first edition to cancel the former preface. Only two copies of the work, containing the earlier preface, were hitherto known, viz. one of the copies in the Brit. Mus. (see Rieu ii, p. 856<sup>b</sup>) and another in the Camb. Univ. Lib. (Add. 308). This copy, like them, contains both the prefaces. The earlier one begins on fol. 1<sup>b</sup> :—

حمد بیعد و مدح بیعد لایق حضرت عزت مالک الملکی بود که بعد  
از آنکه شخصی را که در نظر ظاهر هم از جنس انس است مصدر رحمت  
و مظهر معرفت خود گردانید الخ \*

The later begins on fol. 3<sup>a</sup>.

حمد بیعد و مدح بیعد لایق حضرت مالک الملکی باشد که همچنانکه  
در بدو فطرت اولی الخ \*

Editions :—Bombay, A.H. 1267; Calcutta, A.H. 1269; Lucknow, A.H. 1286; Lahore, A.D. 1865.

The value of the present copy is further enhanced by learned annotations on the margins throughout.

Written in learned minute Nasta'liq within gold coloured-ruled borders with an illuminated head-piece.

Dated Lahore, the 9th Rabi' II., A.H. 1098, the 30th year of 'Ālamgīr's reign.

### No. 209.

fol. 47; lines 15; size 9×6; 5½×3½.

سراج المنیر

SIRAJ-UL-MUNIR.

An ethical work, treating of good moral character, modesty, meekness, justice, patience, liberality and other virtues, and of passions and vices, illustrated by the precepts of the prophet and by anecdotes, chiefly relating to prophets and saints, by an author, who calls himself in the epilogue, fol. 46<sup>b</sup>, ابن شمس الدین محمد. According to a statement on the same folio the



author completed the work at the end of the Rabi' I., on Friday.  
A.H. 1030 = A.D. 1620.

Beginning:—

سپاس و ستایش مرکریمی را که حله خلش زیوریت زبند  
و رشحه محبتش کوهریت ارزنده الع \*

The work is written in a beautiful ornate prose, intermixed with verses, and is divided into twenty sections called *لعه*, a table of which is given in the preface, fol. 2<sup>b</sup>.

A beautiful copy, written in a beautiful minute Nasta'liq within gold-ruled borders with an illuminated head-piece and a double-page 'unwân with floral decorations in gold on the margins.

Dated, Rajab, A.H. 1118.

Scribe:— *میرزا محمد طاهر التبریزی*.

A note on fol. 1<sup>a</sup> by one Mirzâ Muhammad, entitled *Âqâ Mirzâ*, followed by his seal (partly obliterated) says that the MS. belonged to him.

The MS. has been repaired in some places. Another note by one Muntâz 'Alî, whose several seals appear in the copy, says that he made a gift of this MS. to his son Mirzâ 'Abd Ullah.

## No. 210.

fol. 178; lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times$

جنگ قطب شاهي

JUNG-I-QUTUB SHÂHÎ.

A work, partly of ethical, partly of theological and paraenetical content, based upon the practices and precepts of the prophet, the Imâms and other holy men, by an anonymous author, who wrote it for 'Abd Ullah Qutub Shâh of Golconda (A.H. 1020-1083 = A.D. 1611-1672).

Beginning:—

ابتدای کلام بنام خداوندی سزا ست که ابتدای هر چیز اوست \*

The title of the work is not given in the text, but in an endorsement it is called *جنگ قطب شاهي*. We learn from the preface that prior to the present composition the author, at the desire of his royal master, compiled a work consisting of selections from the *تاریخ الحکما*. As this book received the appreciation of the king, the author made up his mind to write a supplement

to it, basing the same on reliable works, such as - كشف الغمہ - احوال علماء - مکارم اخلاق - لخواں الصفا - ربیع الابواب etc. Hence the composition. He then presented it to his royal master through Mir Muhammad Sa'id Jumlat-ul-Mulk.

The work consists of a Muqaddimah, a few chapters, and a Khâtimah, as follows:—

- fol. 2<sup>a</sup>. مقدمہ در تعریف علم و مذمت جہل  
 باب اول در دعا و ذکر و حمام و مسواک fol. 4<sup>b</sup>  
 باب دوم در دوستی و دشمنی و صداقت و محبت fol. 16<sup>b</sup>  
 باب سوم در معاشرت با مردم و سلوک با اہل مدینہ ( مرتبہ ؟ )  
 fol. 27<sup>b</sup>. و منزل  
 باب چہارم در عفو و عقوبت و توبہ و عذر پذیرفتن و غیرہا fol. 49<sup>b</sup>  
 باب پنجم در صبر و شکر fol. 60<sup>b</sup>  
 باب ششم فی العدل و الانصاف و الظلم و الاعتداف fol. 69<sup>a</sup>  
 خاتمہ در بیان معنی لفظی چند کہ حضرت رسول رب العالمین  
 صلی اللہ علیہ و آلہ بطریق نصیحت عامیان امت را بآن  
 ہدایت نمودہ fol. 176<sup>b</sup>.

Written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.

Dated A.H. 1061.

## No. 211.

fol. 240; lines 22; size 11 × 5½; 8 × 3½.

ابواب الجنان

ABWÂB-UL-JINÂN.

The first Bâb or volume of the well-known collection of ethical and paraenetic orations, based on the Qurân and the moral precepts of the Imâms, by Mirzâ Muhammad Rafi' Wâ'iz Qazwini who died about A.H. 1105 = A.D. 1694.

Beginning:—

• بہترین مقالیکہ سرخیل گروان فقویں محاورات تواند بود الخ •

According to the concluding lines the entire work was to comprise eight Bâbs, but only two seem to be extant. See Bodl. Lib. No. 1144, where the contents of the two Bâbs are described. Lithographed, Tehran, A.H. 1274, and Lucknow, A.D. 1868.



Written in neat Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.

Dated 21st Rabi' I., A.H. 1247.

## No. 212.

fol. 202; lines 15; size  $11\frac{1}{4} \times 6\frac{3}{4}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

گلشن خرد

GULSHAN-I-KHIRAD.

A fragment of a large ethical work, dealing with all the various branches of moral and political philosophy; the different physiognomical and religious subjects; good moral advice; short anecdotes, illustrating the ethical aspect of prominent virtues and vices; etc.

The copy is defective at both ends and wrongly endorsed as *ملفوظات خواجه حسن دهلوی*. In a passage on fol. 200<sup>a</sup> the author incidentally gives his *nom-de-plume* as باسطی and calls the work گلشن خرد, which, he says, he wrote for his cousin also his pupil, سید واحد علی ولد سید فضل علی ابن سید فرخ علی واسطی. On fol. 1<sup>a</sup> is found an illuminated head-piece followed by an astronomical table, and the text opens abruptly on fol. 1<sup>b</sup> with the following concluding lines of a preceding chapter روش:—

چون صفات هریک الواح دریافته شد می باید که قوت و ضعف  
هریک از بروج دریافته بروقت ضرورت - الخ \*

Then follows a chapter, called here روش چهارم or the fourth chapter:—

روش چهارم در ادراک ماهیت ملازمان حقیقت کوش و در دریغتن  
کیفیت مصاحبت مصاحبان ارادت هوش \*

The following chapter, on fol. 29<sup>a</sup>, is called the second Rawish and runs thus:—

روش دوم در آئین خسروانی و قوانین جهانبانی

Fol. 98<sup>b</sup>. The third chapter:—

روش سیم در دفع دشمنان صعب رو و معاندان زشت خو \*

Then follows the fifth chapter, fol. 136<sup>b</sup>:—

روش پنجم در تقریر و تعیین نائبان دیانت و امانت مآب \*



The sixth chapter begins on fol. 171<sup>a</sup> :—

روش ششم در میانت نفس امارة و اجتذاب از دنیای غداره •

The MS. breaks off thus :—

دلا در ذکر حق خود را بآرا - سولی حق مجوی .....

Written in ordinary bold Nasta'liq within coloured-ruled borders.

The chapters are written in red within modern and tasteless floral designs.

Not dated, apparently 19th century.

### No. 213.

fol. 220; lines 15; size  $9\frac{1}{2} \times 6$ ;  $6 \times 3\frac{1}{2}$ .

ذخیره الملوك

DAKHĪRAT-UL-MULŪK.

A very neat copy of the famous work on political ethics, and the rules of good government, by Amir Sayyid 'Alī bin Shihāb ud-Dīn bin Mir Sayyid Muḥammad ul-Ḥusaynī, of Hamadān, امیر سید علی بن شهاب الدین بن میر سید محمد الحسینی الهمدانی, especially known as the apostle of Kashmīr, which he entered A.H. 781 = A.D. 1379, with a train of seven hundred followers, and where he spent the last years of his life and died shortly after setting out on his return to Persia, on the 6th of Duḥijjah, A.H. 786 = A.D. 1384.

Beginning :—

حمد بسیار و ثنای بی شمار حضرت ملکی را که اسباب معاش سکن  
خطه ملک دینوی را انعم •

Written in beautiful neat Nasta'liq within gold and coloured-ruled borders with an illuminated, now faded, head-piece.

Not dated, apparently 16th century.

A note at the end says that the MS. was collated in A.H. 1100.

A good copy. Casual emendations on the margins.

### No. 214.

fol. 203; lines 17; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

THE SAME.

Another copy of the preceding work, written in legible Indian Ta'liq. The Arabic passages, written in larger Naskh, are over-

lined in red. The colophon says that the transcription was completed on the 19th of Jumādā I., in the fifth regnal year of Muḥammad Shāh 'Ālamgīr II, viz. A.H. 1135, at Murshidābād, in the time of Nawwāb Ja'far Khān Naṣīrī.

The copy once belonged to one Shaykh Muhibb Ullah, son of Shaykh 'Abd-ul-Latīf bin Shaykh Ḥabīb Qurayshī.

### (3) Compendia of Science and Encyclopaedias.

#### No. 215.

fol. 129; lines 15; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

دانش نامه علایی

DĀNISH NĀMAH-I-'ALĀ'Ī.

A compendious manual of the different branches of the philosophy of the ancients, by the celebrated Abū 'Alī ibn Sīnā أبو علي (d. A.H. 428 = A.D. 1036), who wrote it in Pārsi Dārī at the desire of the prince, who is designated in the preface as

عضد الدین علاء الدوله و فخر الملة و تاج الائمة ابو جعفر محمد بن و سمرقند (دشمنزیار)

The prince of the Kākawayhid dynasty of Kurdistān was really called 'Alā-ud-Daulah Abū Ja'far Muḥammad bin Duḡh-manziyār, and surnamed Ibn-i-Kākawayh, or "uncle's son," because his father was the maternal uncle of a Buwayhide princess, who in the name of her son exercised sovereign power. 'Alā-ud-Daulah obtained from her, A.H. 398 = A.D. 1007, possession of Isfahān and died A.H. 433 = A.D. 1041.

The work was edited after the author's death by his disciple 'Abd-ul-Wāḥid ibn Muḥammad Jūzjāni who designates it by the title of Dānish Nāmah-i-'Alā'ī. It is however commonly known, as endorsed on fol. 1<sup>o</sup> under the name of حکمت علایی. Other titles by which the work is known are دانش نامه - کتاب العلایی.

Beginning:—

سپاس و ستایش مر خدایوند آفریدگار بخشایندۀ خرد را و درود بر پیغمبر  
گزیدۀ وی محمد مصطفی و بر اهل بیت و یاران وی \*

According to Rieu, ii. p. 433, 'Abd-ul-Wāḥid added to the work a condensed translation in Pārsi Dārī of the following treatises of Ibn-i-Sīnā:—an abridgment of Euclid, a treatise on astro-

nomical observations, another on music, and the arithmetical section of the "Shafā."

In the preface (foll. 1<sup>b</sup>-2<sup>a</sup>), five sections are enumerated:—

یکی علم منطق ..... دریم علم طبیعیات ..... سیوم علم الهیات ...  
چهارم علم موسیقی ..... پنجم علم آنچه بیرون از طبیعت است .....

but the copy itself comprises the following two and a half sections:—

1. علم منطقیات (Logic), fol. 2<sup>a</sup>.
2. علم برین or علم الهیات (Metaphysics), fol. 34<sup>b</sup>.
3. علم زیرین or علم طبیعیات (Physics), fol. 95<sup>b</sup>.

The last section breaks off in the middle with the following words:—

یا از هرچه آرزویش افتد بیفتد .....

Written in ordinary Nasta'liq within gold and coloured-ruled borders with a gilded head-piece. The headings are written in red and blue.

Not dated, apparently 17th century.

## No. 216.

fol. 296; lines 13; size 9 × 5; 5½ × 3.

### حدائق الانوار

### HADĀ'IQ-UL-ANWĀR.

A rare, but quite modern, copy of an encyclopaedia of sciences, with its full title حدائق الانوار فی حقائق الاسرار, by the famous Imām Fakhr-ud-Dīn Muḥammad bin 'Umar ur-Rāzī محمد بن عمر الرازی (d. A.H. 606 = A.D. 1209), who wrote it for Sulṭān 'Alā-ud-Dīn Takash (A.H. 596-617 = A.D. 1198-1220), the last but one of the Khwārazm Shāhī dynasty.

Beginning:—

الحمد لله الذي انشا ما بتصرفه و اكثر بتصرفه و شرفنا بتكليفه \*

The work treats of the following sixty arts or sciences:—

1. علم الكلام 2. علم اصول الفقه 3. علم الجدل 4. علم الخلافات 5. علم تفسير 6. علم الوصايا 7. علم فرائض 8. علم المذهب 9. علم اسمى 10. علم علل القراوت 11. علم الاحاديث 12. دلائل الاعجاز 13. علم النحو 14. علم المغازى 15. علم التواريخ 16. الرجال



علم 20. علم العروض 19. علم الامثال 18. علم الاشتقاق 17. التصريف  
 24. علم المنطق 23. علم المعالي 22. علم بدائع الشعر 21. القوافي  
 علم 28. علم الطب 27. علم الفراسة 26. علم التعبير 25. علم الطبيعيات  
 علم 32. علم الاكسير 31. علم النواص 30. علم الصيد 29. التشريح  
 علم قلع الاثار 35. علم فلاحات 34. علم طلسمات 33. معرفة الجواهر  
 40. علم المساحة 39. علم الهندسة 38. علم الحيوة 37. علم البيطرة 36.  
 علم 43. علم حساب القوافي 42. علم الآلات الحروب 41. علم الاثقال  
 علم المناظرة 46. علم اعداد الوفق 45. علم الائماتيني 44. الجبر والمقابلة  
 51. علم الرمل 50. علم الاحكام 49. علم الهيئة 48. علم الموسيقى 47.  
 علم الاخلاق 54. علم مقالات اهل العالم 53. علم الالهيات 52. علم الغرائب  
 علم الدعوات 58. علم الآخرة 57. علم تدبير المنزل 56. علم السياسات 55.  
 علم الكلام الاصول الظاهرة 60. علم آداب الملوك 59.

A very full table of contents, with numbers indicating the pages, occupies 23 pages in the beginning of the copy.

Written in legible Indian Ta'liq.

Dated, Friday, 12th Pous, 1296 Bengali year.

A note at the end (fol. 293<sup>b</sup>) says that the MS. was compared by Maulavis Hasib-ud-Din and Khadim Husayn.

A biographical sketch of the author, extracted from other works by the donor Maulavi Sayyid Shadr-ud-Din Ahmad, occupies foll. 294a-296<sup>b</sup>.

## No. 217.

foll. 328; lines 25; size  $15 \times 10\frac{1}{2}$ ;  $12 \times 6$ .

### درة التاج

### DURRAT-UT-TAJ.

The well-known vast encyclopaedia of philosophical sciences, by Qutb-ud-Din Mahmūd bin Mas'ūd-ush-Shirāzī قطب الدين محمود بن مسعود الشيرازي, who was born in Shirāz, A.H. 634 = A.D. 1236 and died in Tabriz, A.H. 710 = A.D. 1310.

Beginning:—

اگرچه بر زمین لایب کیاست و خاطر اصحاب فراست پوشیده نماند

The full title of the work is *درة التاج لغرة الدجاج*. It is divided into an Introduction (مقدمه), six Books (جمله), and an Appendix

(خاتمه) which are enumerated with all their sub-divisions, foll. 9<sup>a</sup>-43<sup>b</sup>. The present copy is defective towards the end. Its contents are as follows:—

Muqaddimah, on the advantages of knowledge, the real purport of sciences, and their divisions, in three Faṣls, each sub-divided into three *ʿaml*, fol. 9<sup>a</sup>.

Jumlah I, on Logic, in seven Maqālahs, fol. 43<sup>b</sup>.

Jumlah II, on first philosophy, i.e. (فلسفۀ اولی), in two branches (فن), each of which is sub-divided into seven Maqālahs, fol. 101<sup>b</sup>.

Jumlah III, on the lowest science, that is natural science (در علم اسفل که علم طبیعی است), in two فن, each again sub-divided into seven Maqālahs, fol. 139<sup>a</sup>.

Jumlah IV, on the middle science, that is Mathematics (در علم اوسط که علم ریاضی است), in four فن dealing with Euclid, *Almagest*, Arithmetic, and Music respectively, fol. 182<sup>b</sup>.

Jumlah V, on the highest science, that is Metaphysics (در علم اعلی که علم الهی است) in two فن, each sub-divided into seven Maqālahs, fol. 233<sup>a</sup>.

In the remaining folios the headings are omitted throughout, but from a comparison with the following copy it is found that this copy breaks off in the middle of the First Qutb of the *Khātimah* immediately after the account of the نبوة. The last words found here are:—

و انگاه گوید ای ملک اگر من عاقلم درین دعوی چیزی بخلاف  
عادت خود .....

corresponding with the last line on fol. 132<sup>b</sup> of the following copy.

Written in clear bold Nasta'liq. Spaces for heading have been left blank towards the end of the copy.

Not dated, apparently 18th century.

## No. 218.

foll. 336; lines 19; size  $12 \times 7\frac{1}{4}$ ;  $9\frac{1}{4} \times 5\frac{1}{4}$ .

## THE SAME.

Another copy of the preceding work, comprising the Fifth Jumlah and the *Khātimah*.

Beginning abruptly :—

..... و این جمله در فن است - فن اول در عقول و اثر ان در (عالم

جسمانی و روحانی) .....

The Khātimah begins on fol. 41<sup>a</sup>.

Written in careless Indian Ta'liq with the headings in red.

Not dated, apparently 19th century.

## No. 219.

fol. 233; lines 25; size  $14\frac{3}{4} \times 9\frac{1}{2}$ ;  $11\frac{1}{2} \times 6$ .

### نفائس الغنون

### NAFĀ'IS-UL-FUNŪN.

The well-known encyclopaedia of science, with its full title *نفائس الغنون فی عرائس العیون*, composed by Muḥammad bin Maḥmūd-ul-Āmulī, who left, besides the present work, commentaries upon the *Kulliyāt* of the *Qānūn* of Ibn-i-Sinā, upon the *Kulliyāt* of the *Qānūn* of Sharaf-ud-Dīn Īlāqī, and upon the *Mukhtaṣar-fil-Uṣūl* of Ibn-i-Hājib. According to various dates given in the beginning it would appear that the work was commenced in A.H. 735 = A.D. 1335 and not finished until A.H. 742 = A.D. 1342.

Beginning :—

حمد و ثنا و شکر بی انتها حضرت پادشاهی را که افکار ازکیا و انتظار

حقا الیم •

The work is divided into two parts (Qism), treating respectively of the modern or Islamitic sciences (علوم اواخر) and of the ancient (علوم اوائل). The First Qism treats of eighty-five arts or sciences, in thirty-six Fanns or sections, classed under four categories (Maqālah), which treat respectively of :—

- (1) The literary sciences (علوم ادبی).
- (2) The legal sciences (علوم شرعی).
- (3) The Sūfic sciences (علم تصوف و توابع).
- (4) The conversational sciences (علوم محاوره).

The Second Qism comprises the following five Maqālahs :—

- (1) Practical philosophy (حکمت عملی).
- (2) Speculative philosophy (امول حکمت نظری).
- (3) Mathematics (امول ریاضی).



(4) Branches of physics (فروع طبیعی).

(5) Branches of Mathematics (فروع ریاضی).

The whole work is extant here in two volumes, bound separately. This MS., comprising the first volume, ends with the 10th Faṣl (در معالجه نفس) of the first Fann, of the First Maqālah, Qism II.

### No. 220.

fol. 234 (234 to 468); lines and size same as above.

The continuation of the preceding copy, beginning with the first Faṣl (در سبب احتیاج بمنزل و معرفت ارکان) of the Second Fann of the First Maqālah, Qism II, and ends with the last Faṣl, i.e. the Fifth (در استخراج ضمائر) of the 13th Fann of the Fifth Maqālah, Qism II.

The original work is followed by the following treatises:—

I. رساله تقویم Risālah-i-Taqwīm, fol. 424<sup>a</sup>. A compendious manual on the computation of the almanack, by an anonymous author, divided into twelve sections and a Khâtimah.

Beginning:—

حمد و بیحد معبودی را عظمت کبریایه رسد الخ \*

II. مجموعه الصنائع Majmû'at-uṣ-Ṣanâ'i', fol. 440<sup>b</sup>. "The Collection of Arts." A very interesting and useful polytechnical work, dealing with all the various branches of artificial, especially alchemical, work and handicraft, for instance, the art of making artificial pearls, rubies, sapphires, and other precious stones, of preparing various inks and colours for writing and painting purposes, dying ivory, engraving stones, preparing poisons and antidotes, dissolving and oxidizing metals, making artificial flowers, illuminating books, etc., by an anonymous author.

Beginning:—

حمد و سپاس بدیع الاسس حضرت صانعی را الخ \*

In the colophon of the India Office Lib. copy, No. 2781, the name of the author is given as Mīr Yahyā, میر یحیی, while in a larger and amplified edition (No. 2783) in the same collection, he is called حکیم فیلسوف مغربی. The work must have been composed in, or before, A.H. 1033 (A.D. 1624), which is the date of the copy No. 1870, Bodleian Library.

The work is divided into forty chapters sub-divided into one hundred and sixty sections. The number of divisions varies more

or less in other copies. See the catalogues cited above and Rieu II, p. 489.

A Turkish translation of the work was made at the request of Abdâl-Khân, the Khân of Bîdlis, who was beheaded at Constantinople, 1668 A.D.

III. رسالہ مقداریه Risâlah-i-Miqdâriyah, fol. 457<sup>a</sup>. A tract on the weight of coins and on legal measures, by Muḥammad Mu'min bin 'Alî ul-Husaynî. It is divided into a Muqaddimah, a Faṣl, and a Khâtimah.

Beginning:—

بعد از حمد و سپاس افزون از حد و مقدار الهی •

IV. رسالہ در عقد اناامل Risâlah dar 'Iqd-i-Anâmil, fol. 461. A treatise on palmistry with special reference to the joints of the fingers, without author's name.

Beginning:—

بعد از حمد پروردگاری که اصناف الطاف بی غایت •

V. رسالہ در علم کف دست Risâlah dar 'Ilm-i-Kaf-i-Dast, 462<sup>a</sup>. Another treatise on palmistry, without author's name.

Beginning:—

اما بعد این رسالہ ایست مختصر در علم کف دست منقول  
از علمای مغرب الهی •

✓ VI. رسالہ در علم موسیقی Risâlah dar 'Ilm-i-Mûsiqî, fol. 465. A treatise on music, without preface or author's name.

Beginning:—

قُنْ قُنْ نَهْ نَهْ نَهْ •

VII. رسالہ صیدیه Risâlah-i-Şaydiyyah, fol. 466. A treatise on the legal precepts concerning hunting and the slaying of animals, without author's name.

Beginning:—

سپاس بیقیاس پادشاهی را سزا ست که مرغابیان •

VIII. رسالہ منظوم در معما Risâlah-i-Manẓûm dar Mu'ammâ, fol. 463. A versified treatise on riddles and enigmas, without author's name.

Beginning:—

بقام آنکه ذات جمله اشیا •



Both the volumes containing the entire work *Nafā'is-ul-Funūn* and the treatises at the end of the second volume are written in legible bold Nasta'liq by one scribe. A full table of contents of all the works with numbers indicating the folios is prefixed to the first volume.

Not dated, apparently 19th century.

### No. 221.

fol. 380; lines 19; size  $11 \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

#### THE SAME.

Extracts from the *Nafā'is*, consisting of detached portions put together in a perplexing manner, without any system or order.

Beginning as usual. There are only three Maqālahs in this copy. The first Maqālah of the first Qism begins on fol. 8<sup>a</sup>. The second Maqālah of the first Qism, fol. 85<sup>b</sup>, and the fourth Maqālah of the second Qism on fol. 235<sup>b</sup>. The subject-headings under each of these Maqālahs are without any system or order and most of those belonging to one Maqālah are treated under another. The concluding section treating of the rites of the pilgrimage (در مناسک حج) is altogether foreign to the real work and belongs to a later author, namely the famous Jāmi, who died in A.H. 898 = A.D. 1492.

Written in a beautiful minute Nasta'liq within gold and coloured-ruled borders.

Dated A.H. 1043.

Scribe: — محمّد حسين ... بن الكاتب خاتو يا بادي.

A seal of a certain noble of Aḥmad Shāh's time, dated A.H. 1161, is fixed on fol. 1<sup>a</sup>.

A very neat and correct copy.

### No. 222.

fol. 376; lines 15; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

عقول مشرة

'UQŪL-I-'ASHRAH.

A Persian encyclopaedia, by Muḥammad Barāri Ummī ibn Muḥammad Jamshīd ibn Jabbāri Khān ibn Majnūn Khān Qāqshāl, محمّد براري امي ابن محمد جمشيد ابن جباري خان ابن مجنون خان قاقشال who compiled it in A.H. 1084 = A.D. 1673.



Beginning:—

حمدی کہ لایق درگاہ کبریا باشد قدرت انسان نیست کہ تواند بجا آرد •

The work is divided into ten عقل (intelligence), sub-divided into فهم (insights), فراست (penetrations), and کیاست (perceptions).

A complete index is given fol. 2a-5a.

Written in neat Indian Ta'liq with the headings in red.

Not dated, apparently 19th century.

#### (4) Arithmetic.

##### No. 223.

fol. 152; lines 17; size  $12\frac{1}{2} \times 7\frac{1}{4}$ ;  $9 \times 4\frac{1}{2}$ .

ترجمہ خلاصہ الحساب

TARJUMAH-I-KHULĀṢAT-UL-HISĀB.

A Persian paraphrase of, and commentary on, Bahā-ud-Dīn 'Āmilī's (d. A.H. 1030 = A.D. 1621) famous Arabic work on Arithmetic, styled خلاصہ الحساب.

Beginning:—

نصددک یا من لا یحیط بجمع نعمہ عدد - سپاس میکنم ترا ای آنکہ احاطہ نمیکند بقراہم آوردن نعمتہای او هیچ عدد الخ •

The work begins at once with the Arabic text followed by a Persian paraphrase, without any preface by the translator, whose name however incidentally appears thus at the end, fol. 143<sup>b</sup>.

المولوی المعنوی مولوی روشنعلی جرن فوری •

He seems to be identical with Raushan 'Alī Anṣārī Jaunpūri, who is the author of several treatises on Arithmetic and Grammar, and of an imitation of Hariri's Maqāmāt, and died as professor of Fort William College, Calcutta, about A.D. 1810. See Rieu, p. 857<sup>b</sup>.

The work is divided into a Muqaddimah and ten Bābs.

The above is followed by a short versified treatise on Algebra by Muhammad Najmuddin Khān, fol. 144<sup>a</sup>. Each problem, which is in verse, is followed by illustrations and dedications in prose.

The treatise begins with the following short preamble which gives the particulars of the work:—

رسالہ در جبر و مقابلہ تصنیف جناب زبدۃ العلماء المسجریں [متبحرین؟]  
قدوة الفضلاء الراسخین قاضی القضاة محمد نجم الدین خاں ادامہ اللہ

افادتم الى يوم الدين كه برلى سهولت حفظ طالبان اين فن مسائل سده  
جبريه در سلك نظم كشیده امثله و براهين آن مسائل بكمال ايضاح بعبارة  
نثر قلمي فرموده اند \*

The initial verse begins thus:—

ای آنكه تراست ذهن ثاقب با رلى مصیب در عواقب

Both the works are written by one scribe in ordinary legible Indian Ta'liq. The first work is dated A.H. 1227, corresponding with A.D. 1812.

### (5) Astronomy and Astrology.

#### No. 224.

fol. 28; lines 13; size  $8\frac{1}{2} \times 6$ ;  $6 \times 3\frac{1}{2}$ .

مختصر در معرفت تقویم

MUKHTAṢAR DAR MA'RIFAT-I-TAQWIM.

The well-known compendious manual on the computation of almanacks, known as فصلی, on account of the thirty fasls into which it is divided, by Naṣir-ud-Din Tūsī نصیر الدین طوسی (d. A.H. 672 = A.D. 1273), who completed it in A.H. 658 (A.D. 1260).

Beginning without the praise of God:—

این مختصریست در معرفت تقویم مشتمل بر سی فصل الف \*

Written in fair Nasta'liq.

Dated Kābul, Monday, the 27th Rabi' I, A.H. 1082.

Scribe:—بینی رام.

The above manual is followed by a short tract on the "Mansions of the Moon" منازل قمر which are twenty-eight in number.

Beginning on fol. 26:—

در بیان منازل قمر اول ربیعی كه صورت الف \*

The MS. is worm-eaten throughout and mended in many places.

#### No. 225.

fol. 46; lines 9; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6 \times 3$ .

بیست باب

BĪST BĀB.

The famous manual on the construction and use of the astrolabe, which, from its division into twenty chapters (Bāb), is known

under the name of Bist Bâb بیست باب, by the same Naṣīr-ud-Dīn Tūsī (d. A.H. 672 = A.D. 1273).

Beginning:—

الحمد لله حمد الشاکرين وصلواته على محمد ... اما بعد این  
مختصریست در معرفت اسطرلاب الخ \*

Written in fair Indian Ta'liq.

The MS. is mended throughout.

Not dated, apparently 19th century.

A note on fol. 1<sup>a</sup> says this MS. was deposited in the Library of Mirzâ Raḡī-ud-Dīn 'Alī Bahādur, son of Mirzâ Muhammad Khurram Bakht, deceased on the 21st Shawwāl, A.H. 1236.

### No. 226.

fol. 144; lines 19; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

شرح بیست باب

SHARH-I-BĪST BĀB.

A commentary on the same work.

The commentator Nizām-ud-Dīn 'Abd-ul-'Alī-ul-Barjandī نظام الدین عبد العلی البرجندی, who is the author of several other works and who was still living in the beginning of the reign of Shāh Tahmāsp Ṣafawī of Persia (A.H. 930-984 = A.D. 1524-1576), completed this commentary, as expressed by the name of the month جید الآخر (fol. 144<sup>b</sup>), in A.H. 889 = A.D. 1484.

The contents of this copy seem to agree fully with those of the one mentioned in Rieu ii, p. 453, e.g. the definitions of technical terms (found here on fol. 1<sup>b</sup>), the tables of the positions of stars calculated by the translator himself for the year 853 of Yazdajird corresponding with A.H. 889-890 (found here on fol. 143<sup>b</sup>), and the date of completion of the commentary expressed by the name of the month جید الآخر. But the opening lines of this copy do not agree with those of Rieu *loc. cit.* It begins thus:—

الحمد لله رب العالمین و الصلوة على رسوله محمد وآله لجمعین -  
این مختصریست در معرفت اسطرلاب از تصانیف اسناد الدنیا علامة العالم  
نصیر الدین الطوسی نور الله مضجعه مشتمل بر بیست باب \*

The above is immediately followed by the commentary with the text.

Written in ordinary and careless Nasta'liq with copious anno-



tations and emendations on the margins. The MS. is worm-eaten and damaged but mended and repaired in many places.

Not dated, apparently 18th century.

### No. 227.

fol. 178; lines 28; size  $11 \times 6\frac{1}{2}$ ;  $8\frac{1}{2} \times 5$ .

### زيج جديد سلطاني ZIJ-I-JADÎD-I-SULTÂNÎ.

A defective copy of the usual edition of Ulug Beg's astronomical and chronological tables, that is, the second and revised one, compiled by Sultân Ulug Beg سلطان الغ بيگ (d. A.H. 853 = A.D. 1449) with the assistance of Şalâh-ud-Dîn Mûsâ صلاح الدين موسى, called Qâdizâdah-i-Rûmî قادى زادى رومى, and Maulânâ Giyâs-ud-Din Jamshîd مولانا غياث الدين جمشيد (the compiler of the original edition) and after the death of both of them, by co-operation with the celebrated 'Alî bin Muḥammad Qûshjî على بن محمد قوشجى (d. A.H. 879 = A.D. 1474).

The work is divided into four Books called Maqâlah. A great portion of the first Book on the different eras, which consists of a Muqaddimah and seven Bâbs, is wanting, and the copy opens abruptly in the middle of third Bâb with the following words:—

..... را بى زيات و نقصان سالى گيرند و ماهيلى ايشان دوازده  
باشد از انجمله هفت ماه را هر ماهى سى و يك روز باشد \*

The small scattered tables relating to the first Book are found on fol. 3<sup>a</sup>-10<sup>b</sup>.

Book II. در معرفت اوقات و طالع هر وقت و آنچه تعلق یدان دارد, on fol. 11<sup>a</sup>, sub-divided into twenty-two Bâbs; tables on fol. 18<sup>b</sup>-93<sup>a</sup>.

III. در معرفت روش ستارگان و مواضع ايشان در طول و عرض و توابع آن, on fol. 94<sup>a</sup>; sub-divided into thirteen Bâbs, tables on fol. 100<sup>b</sup>-169<sup>b</sup>.

IV. در باقى اعمال نجومى, on fol. 170<sup>a</sup>; sub-divided into two Bâbs; tables on fol. 172<sup>a</sup>-178<sup>b</sup>. The MS. breaks off with the sixth table of the second Bâb.

For further particulars and other copies of the work see other catalogues.

Written in good small Nasta'liq.

Fol. 11, 14 and 15 are supplied in a later hand.

Not dated, apparently 17th century.

## No. 228.

fol. 225; lines 12; size  $9 \times 5\frac{1}{2}$ ;  $6 \times 4$ .

طالع مولود هيايون

TĀLĪ-I-MAULŪD-I-HUMĀYŪN.

A beautiful copy of an interesting work, containing the horoscope of Mirzā Bāisangar, son of Mirzā Shāh Rukh, with astronomical tables, by an author who designates himself in the epilogue, fol. 225a.

حاجي ابن حسن الصانع المزياني مولداً و السبزواري داراً \*

Beginning:—

تبارک الذي خلق الانسان و علمه البيان جلّت عظمتہ و هو رب العرش  
العظيم - سپاس بيقيناس ميرزوردگار عالميان را عز و جلّ الم \*

According to the author's statement in the preface Mirzā Bāisangar was born on the night before the 21st of Dulhijjah, A.H. 799 (A.D. 1396), in Herat. According to *Habib-us-Siyar*, Vol. III, Juz 2, p. 131, the prince died on the morning of Saturday, 7th Jumāda I, A.H. 837 (A.D. 1433), at the age of 37.

On fol. 4<sup>a</sup> the author tells us that he commenced the work in the middle of Jumāda I, A.H. 828 (A.D. 1424) and completed it within the first ten days of Dulhijjah of the same year and then dedicated it to the afore-said prince. The preface is followed by a statement of the scribe فضل الله بن مرتضى الموسوي, who calls himself an "inferior slave" of the prince, that he completed the transcription in the beginning of Dulhijjah, A.H. 828, that is to say, at the same time that the composition of the work was completed. The above fact as well as the hand-writing and the gorgeous preparation of the copy, fully convince us that this copy was written for the prince.

A graceful Nasta'liq hand, slightly inclined towards Naskh, written on gold lines throughout, within gold and coloured-ruled borders with a beautifully illuminated head-piece. The headings and the contents of the tables are written in gold and various other colours. The top-headings of the tables are in most graceful bold Naskh written in gold and colours.

One or two folios seem to be missing from the end and the MS. breaks off abruptly with the words:—

خونی هرچه تمامتر برین بنده غالب بود که خود را هدف مهم

نارک اندازان .....



## (6) Medicine.

## No. 229.

fol. 375; lines 20; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

اختیارات بدیعی

IKHTIYĀRĀT-I-BADĪ'Ī.

A very good and correct copy of the original edition of the *Materia Medica*, by 'Alī bin ul-Husayn ul-Anṣārī, known as Ḥājī Zayn-ul-'Attār زین العطار المشهور به حاجی، who was born A.H. 730 = A.D. 1330, and died A.H. 806 = A.D. 1403. It was completed A.H. 770 = A.D. 1368.

Beginning:—

امداد حمد بیعد و اعداد سپاس بیقیاس مبدعی را الم \*

The work is divided into two Maqālahs. The first, on simple drugs, in alphabetical order, begins on fol. 2<sup>b</sup>. The second, on compound medicaments, comprises sixteen chapters and begins thus on fol. 318<sup>b</sup>:—

الحمد لله رب العالمین ..... بدانکه این رساله دوم است

از مفتاح الخزان \*

In the above lines the latter part is called the second Risālah of the *Miftāh-ul-Khazā'in*, while as a matter of fact it is the second Maqālah of the *Ikhtiyārāt-i-Badī'ī*. For similar confusion and further details see *Ethé, Ind. Office Lib. Cat. Nos. 2289-2295*.

A complete index of the first Maqālah, giving the Arabic, Greek and Hindi equivalents for all the Persian technical terms of simple drugs, arranged in alphabetical order, occupies forty-two folios in the beginning and begins thus:—

فهرست ابواب اختیارات بدیعی بطریق حروف تهجی \*

Written in beautiful minute Naskh within gold and coloured-ruled borders with illuminated head-pieces.

This valuable copy, dated the beginning of Dulhijjah, A.H. 990, was written by ابن شمس الدین الجهرمی عزایت الله for the library of Muhammad Khān, son of Dilāwar Khān 'Adil Shāhī. Fol 1<sup>a</sup> is covered with the seals and signatures of the nobles and officers of the courts of Shāh Jahān, 'Alamgir and others. These names read as follows:—

Seals



محي الدين عليخان - شمس الدوله متهور جنگ بهادر - محمد فاضل -  
 قابلخان خانہ زاد عالمگیر بادشاہ - محمد حافظ - محافظ خان \*

The name of Ibrāhīm 'Ādil Shāh عادلشاه most probably the sixth king of the 'Ādil Shāhī dynasty of Bijāpūr, who reigned from A.H. 937-1035 = A.D. 1579-1626, also appears on the same leaf.

### No. 230.

fol. 159; lines 19; size  $9\frac{1}{2} \times 5$ ;  $8 \times 4\frac{1}{2}$ .

A fragment of the first Maqālah of the preceding work. The whole of the introduction is wanting and the copy opens abruptly with the words:—

..... عفتش باد را نلوده را \*

corresponding with fol. 2<sup>b</sup>, line 3 of the preceding copy. It breaks off in the middle of the explanation of the word سداب under س, corresponding with fol. 153<sup>a</sup>, line 12 of the preceding copy. The last words are ..... و غسل بیامیزند و در چشم کشند ضعف چشم نیکو بود

Written in careless Ta'liq within coloured-ruled borders. Frequent clerical mistakes.

Not dated, apparently 19th century.

### No. 231.

fol. 281; lines 21; size  $9 \times 6$ ;  $6\frac{1}{2} \times 4$ .

ترجمه منهاج البیان

TARJUMAH-I-MINHĀJ-UL-BAYĀN.

Foll. 1-173. A Persian translation of the well-known *Materia Medica*, entitled منهاج البیان فیما یستعمله الانسان, by Yaḥyā bin 'Īsā bin Jazlah, a Christian Physician of Bāgdād, who embraced Islamism in A.H. 466 (A.D. 1074) and died, A.H. 493 (A.D. 1100).

Beginning:—

شکر و سپاس مر خدا را که بپایید عالم را و ..... و بزرگ گردانید  
 آدم را بر همه آفریدهها \*

The name of the translator does not appear anywhere, and the name of the person for whom the translation was made is thus introduced by several honorific titles:—

شهنشاه معظم اتيك اعظم ملك مكرم شهريار مظفر ركن الدنيا والدين  
 قطب السلام و المسلمين عادل الولاة و السلاطين سكندر زمين جمشيد دوزان  
 تاج بخش افق امن و امان ملك ملوك العالم شاه آل سلاطين سلجوق  
 آغ اعظم اتيك ابو الفتح نصير الدوله ملك السعيد اتيك الشهيد  
 قطب الدنيا و الدين ملك ملوك العجم الغ عادل اتيك محمود بن الملك  
 السعيد قطب الدين ملك الامرا ابي منصور سفيالار بن الملك السعيد  
 الشهيد عز الدين ابي مقاتل بيك خلد الله ملكه .

The names of the drugs are arranged in alphabetical order.

Foll. 175-281. ترجمه تقويم الابدان. Tarjumah-i-Taqwīm-ul-Ab-dān. A Persian translation of the same Ibn-i-Jazlah's medical work on the regimen of the body, entitled تقويم البدن في تدبير الانسان.

Beginning:—

چون اشارت عالي مخدوم اعظم معدن الجود و اللطف و الكرم الن \*

The names of the translator and the person for whom the translation was made, will appear from the following passage, which is a continuation of the lines quoted above:—

ابن الامير الكبير المغفور المرحوم نظام الحق و الدنيا و الدين امير  
 جمشيد بن قارن طاب ثراهما ... برانچمله نازد گشت كه يعني كمترين  
 بنذگلان علي بن بدر برهان كذب تقويم الابدان را از تازي بفارسي نقل  
 كند الن \*

Written in small Nasta'liq.

The colophon of the first work is dated Shāhjahānābād, A.H. 1109.

Scribe:—نور الدين محمد.

The few notes found on the margins of the second work are cut by the binder.

## No. 232.

fol. 35; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

ترجمه سهرابي

TARJUMAH-I-SUHRÂBÎ.

A medical tract on diseases, giving a description of them, and of the means and methods of curing them.

Beginning:—

الحمد لله رب العالمين ... اما بعد این مختصر است مشتمل بر زبدة آنچه واجبست حاضر داشتن آن \*

According to the preface it is a Persian translation of Muhammad bin Mahmūd ul-Chāḡmini's (d.c. A.H. 618 = A.D. 1221) selections from earlier medical works. The translator 'Alī Akbar ibn Muḥammad Labīb علی اکبر ابن محمد لیبیب says that he translated it from Arabic at the request of Nawwāb 'Alī Qulī Khān Bahādur Suhrābjang, son of Mirzā 'Alī Khān Bahādur Dilāwarjang. It is divided into ten chapters *فصل*, each of which is sub-divided into several sections.

Written in beautiful Nim Shikast on gold sprinkled papers within gold and coloured-ruled borders, with an illuminated head-piece. The original folios have been mounted on new margins.

Marginal notes are found in the latter portion of the copy.

Some seals of the later kings of Oudh are found at the beginning and the end of the copy.

Not dated, 18th century.

A beautiful copy.

## (7) Farriery.

No. 233.

fol. 134; lines 13; size  $8\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

فرسنامه

FARAS NĀMAH.

A slightly defective copy of a treatise on farriery, translated by several Pandits from an old Sanskrit work Sālīhotra or Sālūtra wrongly spelt here, fol. 2<sup>b</sup>, as *شیش کرت* and on fol 5<sup>b</sup> as *سینس کرت* (name of the legendary inventor of the veterinary art and at the same time the name of the art itself and of works on the subject), at the desire of 'Abd Ullah Khān Firūzjang (d. A.H. 1054 = A.D. 1644), during the reign of Shāh Jahān (A.H. 1037-1068 = A.D. 1628-1658).

Some folios are missing from the beginning, and the copy opens abruptly thus:—

..... که بدانیم که از طاعتها و اعمال جز نزد حق جل و علا \*

It is identical with the *فرسنامه هندسی*, described in Ethé, Bodl. Lib. Nos. 1864-1866; Rieu, ii. p. 482, etc. It opens with an intro-



duction treating of the creation of the horse and of its colours, partly abridged from a Persian work on farriery فرسنامه فارسی written in the time of Maḥmūd Gāznawī. The real فرسنامه هندی begins on fol. 5<sup>b</sup>, and is divided into two Qisms. The first treats of the knowledge of horses and their good or bad signs, in twelve Bābs. The second, on fol. 28<sup>a</sup>, deals with the various diseases of the horse and their treatment, in thirty-eight Bābs.

The above is followed by another treatise of the same author, dealing with the diseases of horses and their cure by means of special prayers, as well as medical prescriptions, beginning on fol. 69<sup>a</sup> :—

بعد هذا آنچه از ابتدای شوق و صبح شعور خود بنده عید الله در باب  
اسب از ادویه و ادویه که بتجربه خود رسیده الیه •

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

## (8) Archery.

### No. 234.

fol. 204; lines 11; size 10 × 5½; 6 × 3½.

کلیات الرمی

KULLIYĀT-UR-RAMĪ.

An exhaustive work on archery, by Sayyid Amin-ud-Din, son of Mir Muḥammad Ḥāshim bin Sayyid Aḥmad Najafī سید امین الدین بن میر محمد هاشم بن سید احمد نجفی اندخودی, i.e., of Andakhūd, a town in Khurāsān between Balkh and Merv. The author claims to be a descendant of Sayyid Abul Barakāt, who, he says, was attached to the services of Timūr. According to the versified chronogram: رسید تیر بآماج سینۀ اعدا— (fol. 204<sup>b</sup>) the work was completed A.H. 1132 (A.D. 1720).

Beginning :—

تیر روی ترکش زبان و زده گمان معانی و بیان حمد حکیمی است •

The work is dedicated to Muḥammad Shāh (A.H. 1131-1161 = A.D. 1719-1748). It is divided into a Muqaddimah, twenty-five Kulliyahs, and a Khātimah.

Written in fair Indian Ta'liq, for one Sayyid Muḥammad Khān Bahādur.

Dated Friday, 4th Shawwāl, A.H. 1196.

Scribe: — کریم بخش.

(9) Music.

No. 235.

fol. 129; lines 11-16; size  $9 \times 6$ ;  $7 \times 3\frac{1}{2}$ .

اصول الغنائات الآصفی

UṢŪL-UN-NAĠMĀT-UL-ĀṢAFĪ.

A compendium of Indian music, written, according to the preface in this copy, by Ġulām Riḍā, son of Muḥammad Panāh, for a certain Wazīr, entitled Āṣaf:—

بأعجب لقب. آن سلیمان سریر بمعنی است شاه و بصورت وزیر

Beginning:—

نحمد و نصلي و نسلم - وجد انگیز ترنمی که سوزان سیفه زیشان  
معیت را بنمک خواباند انم \*

The work is divided into six Uṣūl, each sub-divided into several Faṣla. A complete index of the contents is given on fol. 3<sup>b</sup>-4<sup>b</sup>.

Dr. Ethé, India Office Lib. Cat. No. 2023, in noticing a fragment of the work (only the first Aṣl), says that it was composed at the request of Mr. Richard Johnson by an anonymous author.

This copy, a complete one, is written in ordinary Indian Ta'liq and is full of clerical mistakes.

The above treatise is followed by another work on Indian music, entitled راگ دهرین, especially treating of the musical modes and melodies of the Hindus. According to the preface it is originally based on an old Sanskrit work on Indian music, styled here مانکنوهل, which was written for Rājah Mān Singh of Gwāliyar (d. about A.H. 924 = A.D. 1518), and from which this Persian translation was made by Faqīr Ullah نقیر الله, who completed it about A.H. 1076 = A.D. 1665.

This copy is substantially the same as the one noticed in Ethé, Ind. Office Lib. No. 2017, and the contents described therein agree word for word with those of the present copy. But the opening lines of the two copies are different. Our copy begins thus on fol. 76<sup>b</sup>:—

ترانه حمد مر فزاینده را رواست که از نوازش ساز و برگ پر سوز  
و ساز انم \*

Written in ordinary but legible Nasta'liq by میر بادشاہ. Neither of the treatises is dated, but both were written apparently in the 19th century.

### No. 236.

fol. 99; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 4$ .

A collection of treatises on Indian music.

I. Foll. 1<sup>b</sup>-14<sup>a</sup>. اصول غنا Uṣūl-i-Ġinā, a tract on the different tunes and melodies of music, written for Rāi Dāl Chand Sāhib, by Rāi Chand Aḥmadābādī رلی چند احمد آبادی. It was completed in A.H. 1178 = A.D. 1764, for which the title forms a chronogram.

Beginning:—

بعد اقرار و اعتراف بفقر و قصور از لیاقت و طاققت بگذارش و ستایش و نیایش خداوندی اله \*

The work is based on musical tracts composed by men of different creeds and sects and is divided into three chapters.

Foll. 14<sup>b</sup>-17<sup>a</sup> blank.

II Foll. 17<sup>b</sup>-38<sup>b</sup>. Another tract on the Rāgs and Rāginis of India, entitled at the end رساله موسیقی Risālah-i-Mūsīqī. The author's name does not appear anywhere and the work begins thus without any preface:—

بدانکه در ولایت ایران و غیره شش آواز علم موسیقی را شش نام مقرر کرده اند \*

Foll. 39<sup>a</sup>-40<sup>a</sup> blank.

III. Foll. 40<sup>b</sup>-99<sup>b</sup>. اصول الغمات Uṣūl-un-Naġmāt. See No. 235. It is defective towards the end and breaks off in the middle of the fifth Aṣl, corresponding with line 1 on fol. 72<sup>a</sup> of the above-mentioned copy.

Written in fair Indian Ta'liq.

Not dated, apparently 18th century.

### No. 237.

fol. 63; lines 11-17; size  $8\frac{1}{2} \times 6$ ;  $6 \times 3\frac{1}{2}$ .

A fragment of a large treatise on Indian music. It is defective at both ends, and opens abruptly with the fourth chapter:—

باب چهارم در نواختن هر کدام راگها و راگنیا در طغفور \*



The fifth chapter begins thus on fol. 17<sup>b</sup> :—

باب پنجم در علم سنکیت یعنی علم موسیقی و آن مشتمل است  
برده فصل •

The concluding lines are :—

و تمام بتدان هفت مائرا باشد بدین شکل الخ •

The fourth chapter is written in fair Nasta'liq and the fifth in careless Ta'liq.

Foll. 9<sup>a</sup>-16<sup>b</sup> contain blank tables.

Not dated, apparently 18th century.

## (10) Divination, Geomancy and Magic.

### No. 238.

fol. 72; lines 14; size  $12 \times 7\frac{1}{2}$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

سحر العیون

SIHR-UL-'UYŪN.

A treatise dealing with the properties and secret virtues of various magical and cabalistic operations, exorcism, talismans, etc., translated from the بحر العیون of Abi 'Abd Ullah Magribi and the عیون الحقایق و ابضاح الطرائق of Hakim Abul Qāsim Muḥammad bin Aḥmad ul-'Irāqī us-Siwāwī (who lived about A.H. 850 = A.D. 1446). According to the preface the present work is translated from the above-named two Arabic works, but the translator (who does not give his name) added copious facts and information from various other sources. It was written for one Amir Sayyid Qāsim, whose name is introduced after a great many honorific titles.

The date of composition, given at the end, is A.H. 907 = A.D. 1501.

Beginning :—

حضرت واهب العظیات و عالم الضغیات له الحمد الخ •

It is divided into two Maqṣada, each sub-divided into several Aṣls, and a Khātimah.

Written in bold Nasta'liq.

Dated A.H. 1246.

The above treatise is followed by an account of the magical performances shown to Jahangir by a party of magicians. It begins thus :—

در بیان رسیدن جماعه بازیگران بحضور جهانگیر بادشاه و فیروخت  
عجیب و ظلمت غریبه بر روی کار آوردن - اول نظم اقسام درخت  
بر زمین ریخته \*

This portion, written apparently by the same scribe, is in a still bolder Nasta'liq.

### No. 239.

fol. 123; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3$ .

#### قواعد الهدایت

QAWÂ'ID-UL-HIDÂYAT.

A detailed work on geomancy, compiled by Hidâyat Ullah, popularly known as Munajjim Shirâzi هدایت الله, A.H. 1001 = A.D. 1592, and dedicated to the emperor Akbar.

Beginning:—

شکوه سپاس و حمد بقیاس مرصعی را که نقاش قدرت او به پرگار  
تصویر و بقلم تقدیر صفحات افلاک را \*

It is divided into a Muqaddimah, and four Jihats جهت. See Ethé, Ind. Office No. 2266.

Written in good Naskh.

Not dated, apparently 17th century.

### No. 240.

fol. 15; lines 9; size  $8 \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

An anonymous short tract in fifteen Bâbs treating of the properties and hidden virtues of various magical and cabalistic operations, exorcism, etc., and of ingenious devices and recipes for purposes of utility.

It opens abruptly thus:—

دیگر عملهای لطیف کردن و این کتاب از ادیس پیغمبر مانده است اله \*

Written in careless Ta'liq.

A modern copy, written apparently in the 19th century.

## No. 241.

fol. 147; lines 17; size  $11\frac{1}{4} \times 7\frac{1}{4}$ ;  $7\frac{1}{4} \times 4\frac{1}{4}$ .

A collection of treatises dealing with all kinds of hidden sciences, the virtues and properties of various magical and cabalistic operations, exorcism, talismans, prayers, invocations, etc., etc.

I. Fol. 2<sup>a</sup>. This treatise is introduced by a heading, written in red, خواص سوره های قرآن, followed by the following line in which the work is ascribed to the celebrated Mullâ Bâqir Majlisi (d. A.H. 1110 = A.D. 1698):—

من مولفات علامي فهامي مجتهد الزماني مولانا محمد باقر المجلسي

دام ظلّه السامي \*

It treats of the virtues and properties of all the Sûrahs of the Qurân, arranged in order, of some special prayers and invocations, of the secret virtues of letters and numerals, of the construction of magical squares, charms and amulets, and a collection of prescriptions, etc., etc.

Beginning:—

بسم معتبر منقولست که حضرت امام رضا \* فرمود که بسم الله الرحمن الرحيم \*

Fol. 1 should be placed after fol. 2.

II. Fol. 45<sup>b</sup>. فالنامة حضرت امام رضا A Fâl Nâmah or Book of Divination, ascribed to the famous Imâm 'Ali Riḍa, translated into Persian by علي ابن القاسمي 'Ali ibn-ul-Qâḍi.

Beginning:—

بعد از سپاس حضرت ایزد متعال که مبدع کل است و درود ببعده الخ \*

The Fâl Nâmah is followed by a collection of prescriptions, the virtues of some special invocations, charms, amulets, and of various magical and cabalistic operations.

III. Fol. 73<sup>a</sup>. تحفة الغرائب Tuhfat-ul-Garâ'ib. A treatise dealing with similar subjects, by Muḥammad bin Shaykh Muḥammad Sarfarâzi محمد بن شیع محمد سرفرازی.

Beginning:—

حمد ببعده و سپاس ببعده نثار بزرگه ملک بی نیاز ببارگ و تعالی و تقدس \*



Written in fair Nasta'liq.  
Not dated, apparently 19th century.

## (11) Interpretation of Dreams.

### No. 242.

fol. 291; lines 21; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{4} \times 4$

A defective copy of a detailed work on the interpretation of dreams. The name of the author and the title of the work cannot be ascertained on account of a lacuna at the beginning as well as at the end. It opens abruptly with the words:—

... گوید اگر کسی بیند که بران سخت نه بوقت خویش هم  
چنین بارید دلیل کند که اندران دیار از لشکر رنج و بلا رسد \*

and ends:—

و اگر بیند که کزدم را بکشت دلیل کند که بر دشمن ظفر یابد و اگر  
بیند که بعد از کشتن آن .....

The authorities frequently cited are:—

جعفر صادق - کرمانی - جابر مغربی - ابن سیرین - اسمعیل اشعث \*

Written in beautiful Nasta'liq within gold and coloured borders.  
A great many folios are borderless.

A good old copy.

Not dated, apparently 16th century.

## (12) Specimen of Calligraphy.

### No. 243.

fol. 15; lines 2; size  $20\frac{1}{2} \times 14$ ;  $16\frac{1}{2} \times 10$ .

Fifteen gilded folios pasted on thick piece-boards, containing specimens of Persian calligraphy. Each folio bears the signature of Muhammad Husâm-ud-Din of Lucknow محمد حسام الدین لکنوی.

Not dated, apparently 19th century.

## VI. PHILOLOGY.

## (1) Lexicography.

## (a) Persian Dictionaries.

## No. 244.

fol. 369; lines 23; size 11×6; 8×3½.

موئد الفضلا

MU'AYYID-UL-FUDALĀ.

The well-known Persian dictionary, by Muḥammad bin Lād  
محمّد بن لاد, completed, according to Blochmann, Contributions,  
p. 9, in A.H. 925 = A.D. 1519.

Beginning:—

محمّد متوافر و مدایح متکثرة مر دادار دانا تفکیری توانا را \*

The work explains all the words and phrases occurring in the Shāh Nāmāh, Nizāmī's Khamsah, the six poems of Sanā'ī, the diwāns of Khāqānī, Anwārī, Zahir, Abhari, Hāfiz, Salmān, Sa'di, etc. The words are grouped in Kitābs according to the initial letters, and, in each Kitāb, in Bābs, according to the final letters. Each Bāb consists of three Faṣls, the first comprising the Arabic words and sentences generally used in the Persian language, the second the Persian and Pahlawi words, the third the Turkish words.

The name of the author given in the concluding lines of this copy is محمد بن لاد بن عبد الوهاب.

Written in ordinary but legible Nasta'liq on creamy and yellow papers, with casual emendations on the margins.

Dated, Jahāngir Nagar (Dacca), 23rd Šafar, A.H. 1096.

## No. 245.

fol. 350; lines 21; size 12×7½; 10×5½.

مدار الافاضل

MADĀR-UL-AFĀḌIL.

A Persian dictionary, explaining Persian, Arabic and Turkish words, by Ilahdād Fayḍī bin Asad-ul-'Ulamā 'Alī Shīr Sirhindī  
الهداد فیضی بن امد العلماء علی شیر سرهندی, who completed it A.H.  
1001 = A.D. 1593.

Beginning:—

لی نام تو درد هر زبان دگر است اله

The arrangement is that the first letter constitutes the Bâb and the last the Faṣl, each Faṣl consisting of three Sections, viz. the Arabic, then the Persian and finally the Turkish words, indicated respectively by a red ت, ف, ع and ت.

The Khâtimah, treating of the meanings of single letters in Persian, begins on fol. 344<sup>a</sup>.

Written in small Ta'liq, occasional notes on the margin.

Not dated, apparently 19th century.

Scribe:—نصیر الدین شرقی.

### No. 246.

fol. 514; lines 23; size  $13\frac{1}{2} \times 7\frac{1}{2}$ ;  $10 \times 5\frac{1}{2}$ .

فرهنگ جهانگیری

FARHANG-I-JAHĀNGIRĪ.

The famous Persian dictionary, containing purely Persian words, with copious poetical quotations, by Jamāl-ud-Dīn Ḥusayn Injū bin Fakhr-ud-Dīn Ḥasan Shīrāzī جمال الدین حسین انجو بن فخر الدین حسن شیرازی, who died in Āgrah in or after A.H. 1032 = A.D. 1623. The author commenced the work under Akbar and finished it A.H. 1017 = A.D. 1608, under Jahāngir, after whom it is named.

Beginning:—

آنکه بر لوح زبانها حرف اول نام اوست اله

An introduction or Muqaddimah, divided into twelve Ā'ins, treats of the Persian language, dialects, grammar, etc., fol. 4<sup>a</sup>; the dictionary proper begins thus on fol. 16<sup>b</sup>: بنام ایزد بخشایند: و بخشایگر. باب الف فصل الف. The arrangement is that the second letter constitutes the Bâb, the first the Faṣl. The appendix (Khâtimah) divided into five در, treats of metaphorical and figurative expressions, compound words, words containing any of the letters peculiar to Arabic, Zand, Pazand, and foreign words, on fol. 437<sup>a</sup>.

The work has been lithographed in Lucknow, A.H. 1293.

Written in large Indian Ta'liq within coloured-ruled borders, with an illuminated head-piece.

Dated 17th Shawwāl, A.H. 1222.



Fol. 1<sup>a</sup> bears the following signature:—

"Lewis Da Costa, Calcutta, July, 1827."

The signature is followed by a note, written in the same handwriting giving a short description of the work.

### No. 247.

Foll 557; lines 29; size  $11\frac{1}{2} \times 6\frac{1}{2}$ ;  $9 \times 5$ .

برهان قاطع

BURHÂN-I-QÂṬI.

A dictionary of the Persian language including words borrowed from the Arabic and several other languages, by Muhammad Husayn, poetically called Burhân, bin Khalaf ut-Tabrizi (محمد حسين متخلص به برهان بن خلف التبریزی), completed A.H. 1062 = A.D. 1651 and dedicated to 'Abd Ullah Qutub Shâh (A.H. 1035-1083 = A.D. 1625-1672).

Beginning:—

لی را نما بهر زبان در اقوال یزدان و کرسطوسی و تانکوی و اک

The work consists of nine Fâ'idahs, on the Persian language, its letters, particles and orthography. The description of these Fâ'idahs, found in other copies, is wanting here, in consequence of a lacuna after fol. 1<sup>b</sup>. Twenty-eight Guftars, comprising the entire dictionary, in which the words are arranged according to the first, second and third letters, fol. 8<sup>b</sup>. The 29th Guftar, containing seventy-one words, most of which are foreign words and proper names, begins on fol. 556<sup>a</sup>. The work has been edited by Capt. Roebuck, Calcutta, 1818, and reprinted in 1822 and 1834.

Written in good Naskh within gold and coloured-ruled borders with an illuminated but faded head-piece.

The headings are written in bolder Naskh.

Not dated, apparently 17th century.

### No. 248.

foll. 282; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

فرهنگ فاروقی

FARHANG-I-FARUQÎ.

A defective copy of a Persian dictionary. Several folios are missing from the beginning, consequently the name of the author, the title of the work, etc., cannot be ascertained from the text.

In the colophon, however, the work is called *فرهنگ نازدقی*. It opens abruptly with the words *درد که پوست را اداره کند و درست کرداند*. The first word explained here is *پراختن*. The arrangement is that the first letter constitutes the Bâb, and the last the Faṣl. The explanations are very short and there are few poetical quotations. The first two chapters, viz. of *الف* and *با*, and the earlier portion of the third (*پا*), are wanting. Several folios at the beginning are misplaced.

Written in ordinary Indian Ta'liq.

Dated, Friday, the 14th of Rajab, A.H. 1049.

Scribe:—*شیخ ابو العاصم*.

The upper margins of several folios at the beginning are replaced by new ones.

(b) *Arabic-Persian Dictionaries.*

No. 249.

fol. 281; lines 19; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

تاج الاسامي

TÂJ-UL-ASÂMÎ.

An Arabic-Persian dictionary in which the words are arranged according to the initial and the final letter, that is the first letter of a word contributes the Bâb and the last the Faṣl.

Beginning:—

الحمد لله الم محمود بجميع الزماني و الاسماء الممدوح بانواع الكرم

The dictionary begins immediately after three lines devoted to the praise of God and the Prophet, and the name of the author does not appear anywhere in the text, but Dr. Ethé, Bodl. Lib. No. 1634, says that in Fraser's hand-list the work has been ascribed to the celebrated Maḥmūd bin 'Umar-uz-Zamakhshari *عمر الزمخشري*, who died A.H. 538 = A.D. 1143.

The first 104 folios are written in fair Naskh and the rest in ordinary Nasta'liq inclined towards Naskh.

The last folio has been supplied in a modern hand.

Not dated, apparently 19th century.

## No. 250.

fol. 503; lines 19; size  $10\frac{1}{2} \times 6$ ;  $8\frac{1}{2} \times 4$ .

كنز اللغات

## KANZ-UL-LUGĀT.

An Arabic-Persian dictionary, by Muḥammad bin 'Abd-ul-Khāliq bin Ma'rūf معروف بن عبد الخالق بن محمد بن عبد الخالق bin Ma'rūf, dedicated to Kārgiyā Sultān Muḥammad bin Giyā bin Nāsir Giyā of Gilān, who reigned A.H. 851-883 = A.D. 1447-1478, and his son and heir, Kārgiyā Mirzā 'Alī, who was killed A.H. 911 = A.D. 1505.

Beginning:—

ابتداء هر سخن آن خوبتر  
گوست حمد خالق جن و بشر  
جواهر كنوز لغات حمد و ستایش اله \*

The dictionary itself begins on fol. 4<sup>b</sup> with the كتاب الالف باب الالف. It is arranged alphabetically according to the first and the last letter of the words.

Written in fair Nasta'liq.

The last three folios are damaged.

Not dated, apparently 19th century.

## No. 251.

fol. 37; lines 19; size  $9 \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

## THE SAME.

A fragment of the preceding work, beginning as usual. Fol. 7<sup>b</sup> is followed by a large lacuna corresponding with fol. 10<sup>b</sup>, line 18 to fol. 477, line 13 of the preceding copy, and fol. 8<sup>a</sup> suddenly begins with باب الواو مع الصاد.

Written in fair Nasta'liq, by Dīn Muḥammad, a servant of Mir Sayyid Muḥammad Firūz.

Dated 7th Rabi' II, A.H. 1127.

The margins of the first seven folios contain some points of Muḥammadan law in the forms of questions and answers, written in a later hand.



## No. 252.

fol. 309; lines 17; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

مختب اللغات شاهجهان

## MUNTAKHAB-UL-LUGĀT-I-SHĀHJAHĀNĪ.

The popular Arabic-Persian dictionary, by 'Abd-ur-Rashid ul-Husayni ul-Madani ut-Tatawī محمد الرشيد الحسيني المدني التتوي, composed in A.H. 1046 = A.D. 1636, and dedicated to the emperor Shāh Jahān.

Beginning:—

ستایش و سپاس مالک الملکی کہ تذکر آئی بی احضلی النعم \*

It is also called Rashidi 'Arabi and is arranged alphabetically according to the initial and final letters.

A reproduction of this work, arranged in the alphabetical form of European dictionaries, was published by J. H. Taylor, Calcutta, 1816; other printed editions appeared ib. 1808 and 1836; Lucknow, 1835, 1845 and A.H. 1286; lithographed, Bombay, 1862.

Written in small careless Ta'liq.

Not dated, apparently the latter part of the 19th century.

## No. 253.

fol. 296; lines 30; size  $13 \times 8\frac{1}{2}$ ;  $10 \times 5$ .

قابوس

## QĀBŪS.

The Persian translation of Majd-ud-Dīn Muḥammad Firūz-ābādī's (d. A.H. 817 = A.D. 1414) well-known Arabic dictionary, the Qāmūs, by Muḥammad Ḥabīb Ullah محمد حبیب الله, completed A.H. 1149 = A.D. 1736.

The work is divided by the binder into two volumes.

Vol. I. Beginning:—

حمد و نیایش گوناگون معروض حضرت علیم و علامی کہ تعلیم کل

اسماء از صفات خاتمه اوست \*

The dictionary itself begins on fol. 9<sup>b</sup> with the word اباء. The Bābs are arranged according to the last, the Faṣls according to the first letter. This volume ends with the word یقط.

## No. 254.

fol. 291 (297-582); lines and size same as above.

## Vol. II.

The continuation of the preceding copy, beginning with باب ذرائع العين فصل الهرز.

Both the copies are written in small Nasta'liq by one scribe within coloured-ruled borders with a beautifully illuminated head-piece at the beginning of the first volume.

The date of transcription, given at the end of the second volume, is Sunday, the 7th Jumádâ II, A.H. 1229.

The copy has been amended and repaired in many places. The last four folios of volume second are mounted upon new margins.

(c) *Turkish-Persian Dictionary.*

## No. 255.

fol. 128; lines 14; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

## لغت ترکی

## LUGAT-I-TURKÎ.

A Vocabulary of Turkî or Oriental Turkish, explained in Persian, by Faḍl Ullah Khân فضل الله خان, who wrote it by the order of the emperor 'Aurangzib.

Beginning:—

سبحان الله حركة من اوضح عرب و عجم كل ما احصى ثناء اعلى بكفته الهم

It is divided into an Introduction and three Bâbs, as follows:—

Introduction, on Turkî suffixes, fol. 2<sup>a</sup>.

First Bâb, Verbs arranged in alphabetical order according to the first letters, fol. 2<sup>b</sup>. Second Bâb, Nouns arranged in alphabetical order, according to the first and last letters, fol. 31<sup>b</sup>. This chapter is wrongly styled باب سيوم instead of باب دوم. The Third Bâb on miscellaneous words, as numerals, limbs of the body, names of animals, of Turkish tribes, etc., is wanting in this copy.

Printed at the request of Sir W. Ouseley, with improvement and additions, by Maulavi 'Abd-ur Raḥim, Calcutta, A.H. 1240.

Written in careless Indian Ta'liq.

Fol. 87-104 are damaged and worm-eaten and the top margins of these folios are hopelessly damaged.

Not dated, apparently 19th century.

Foll. 106<sup>b</sup>-122<sup>b</sup>. Miscellaneous Arabic verses with their respective metre and paraphrase in Persian.

Foll. 123<sup>b</sup>-128<sup>a</sup>. A long letter in Persian in which the writer, who calls himself at the end مصمد المشتهر بعلي والوائق يا الله العلى الاهجى, explains the meaning of some difficult and doubtful verses of Khâqânî.

## (2) Grammar.

### No. 256.

fol. 305; lines 19; size  $9\frac{1}{2} \times 6$ ;  $6 \times 3\frac{1}{2}$ .

شرح شافيه

#### SHARH-I-SHĀFIYAH.

A Persian commentary on Ibn-ul-Hājib's (d. A.H. 646 = A.D. 1248) treatise on etymology and orthography, styled الشافيه. This commentary was composed by Muḥammad Hādī bin Muḥammad Sālīh of Māzandarān مصمد هادى بن مصمد صالح مازندراني (who was still alive in A.H. 1088 = A.D. 1677), at the request of Nawwāb Khān bin Khān bin Khān Ḥusayn 'Alī Khān.

Beginning —

الحمد لله رب العالمين والصلوة ..... چنين گويد ذرة بيمقدار النعم

The Arabic original is over-lined in red or written in large Naskh.

Written in fair Nasta'liq.

About fifty folios in the beginning are water-stained. Foll. 245-301 are mounted on new margins. The last four folios have been supplied in a modern hand.

Not dated, apparently 18th century.

### No. 257.

fol. 377; lines 17; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $8 \times 4\frac{1}{2}$ .

#### THE SAME.

Another copy of the preceding work, without any mark of distinction between the original text and the commentary.

Written in ordinary Ta'liq at the desire of Maulavi Maqbûl Husayn.

Dated, Thursday, 5th of Rabi' 1, A.H. 1253.



## No. 258.

fol. 220; lines 19; size  $12 \times 7\frac{1}{4}$ ;  $9 \times 4\frac{1}{4}$ .

هائیه

## 'ĀFIYAH.

Another Persian commentary on Ibn-ul-Hājjib's الشافیه, by Muhammad Sa'd محمد سعد, see fol. 1<sup>b</sup>, line 10 (but in the conclusion, fol. 219<sup>a</sup>, line 15, he is called Muhammad Sa'id, surnamed Ġālib, محمد سعید متخلص بغالب), who completed it in Šafar, A.H. 1097 = A.D. 1685.

Beginning:—

ستایش و نیایش بسیر سزاوار حضرت کردگاری که قوانین و قواعد  
علم تصریف الی \*

The text, written in large Naskh, is over-lined in red.

Written in ordinary Indian Ta'liq.

Dated 27th Rabi' I, A.H. 1227.

Scribe:—سید عباس عرف رجبی.

A note on fol. 1<sup>a</sup> in the handwriting of Sayyid 'Alī Muḥammad of Panduah says that Maulavi Faḍl-ur-Rabb inherited the copy from his grandfather, Maulavi Qalandar Bakīsh, from whom 'Alī Muḥammad purchased it in 1274 (*Bengali year*).

## No. 259.

fol. 169; lines 18; size  $8\frac{1}{2} \times 4\frac{1}{4}$ ;  $6 \times 2\frac{1}{4}$ .

شرح الفیه

## SHARH-I-ALFIYYAH.

A Persian commentary on the famous Arabic grammar in verse, entitled خلاصة فی النحو or الفیه of Jamāl-ud-Dīn Abū 'Abd Ullah Muḥammad bin 'Abd Ullah uṭ-Ṭā'i, known as Ibn-i-Mālik (who died A.H. 672 = A.D. 1273), by Muḥammad 'Alī bin Maulānā Āqā Bābā'i Sirkāni سرکائی محمد علی بن مولانا آقا بابائی.

Beginning:—

الحمد لله رب العالمین ..... اما بعد بر غمایل عافیة اصحاب سخن  
و ابصار الی \*

The Arabic original is written in red.

Foll. 3-72 are written in ugly Nasta'liq, the rest in fair Nasta'liq.

Not dated, apparently 19th century.

## No. 260.

fol. 70; lines 11-27; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2}$ -6 - 5-3.

Three Persian treatises on Arabic grammar.

I. دستور المبني Dastūr-ul-Mubtadi, fol. 1<sup>a</sup>. On the laws of permutation which apply to the Arabic irregular verbs, compiled by Ṣafī bin Naṣīr نصير بن صفی for his son Abul Makārim Ismā'il, in the form of questions and answers.

-Beginning:—

الحمد لله الذي يصرف الأحوال ويخفف الأثقال الم \*

Foll. 1<sup>a</sup>-15<sup>a</sup> are written in fair Nasta'liq, the rest in careless Nim-shikastah.

II. صرف مير Sarf-i-Mir, fol. 33<sup>b</sup>. The popular treatise on Arabic inflexion, by Mir Sayyid Sharif Jurjāni میرسید شریف جرجانی, who was born A.H. 740 = A.D. 1339, and died A.H. 816 = A.D. 1413.

Beginning:—

بدان ایدک الله تعالى فی الدارين که کلمات لغت عرب بر سه قسم است - اسم و فعل و حرف الم \*

Written in fair Nasta'liq in the Madrasah of Munshi Ṣadr-ud-Din by Shaykh Faḍl Ullah, son of Shaykh Muḥammad 'Ādil bin Shaykh Muḥammad Zāhid, resident of Chaklah Jasar, Sarkār Khalifah Ābād.

III. An anonymous treatise dealing with various technicalities of Arabic grammar, explained in the form of questions and answers, fol. 55<sup>a</sup>.

Beginning:—

الحمد لله رب العالمين ... بدان که این کتاب است بدان (؟) الحمد در اصل چه بود جواب الحمد در اصل حمداً بود \*

Written in careless small Ta'liq.

None of the treatises is dated, but apparently all of them were written in the 19th century.

## No. 261.

fol. 66; lines 8-15; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

A collection of treatises on Persian Grammar.

I. Foll. 1<sup>b</sup>-10<sup>a</sup>. جامع المصادر Jāmi'-ul-Maṣādir, on Persian infinitives, arranged in alphabetical order.

Beginning:—

مصدر اسمی است ای برادر من کش بود در اخیردن (یا تن)

II. Foll. 11<sup>a</sup>-20<sup>a</sup>. An anonymous grammar containing paradigms of Persian Verbs.

Beginning:—

بدان اسعدک الله تعالی فی الدارين که جمله افعال الهم

III. Foll. 21<sup>a</sup>-24<sup>b</sup>. ضرب المثل Darb-ul-Maṣāl. A collection of Persian proverbs.

Beginning:—

تا تریاک از عراق آورده شود مار گزیده مرده بود

IV. Foll. 25<sup>b</sup>-42<sup>b</sup>. Another treatise on Persian Verbs with their different forms.

Beginning:—

بعد حمد خدا تعالی که جواهر افعال از کان مصدر تعجید اوست الهم

V. Foll. 43<sup>b</sup>-66<sup>b</sup>. قواعد فارسی Qawā'id-i-Fārsī. A Persian grammar dealing with different forms of the مصادر, the signification of the single letters of the alphabet, and some compound words, by Raushan 'Alī Anṣārī of Jaunpūr روشن علی انصاری چونپوری, who died as professor in the College of Fort William, Calcutta, about A.D. 1810.

Beginning:—

بعد از حمد حضرت آفریدگار و نعت جذاب رسول مختار صلی الله علیه و آله و سلم بدانکه این رساله موسوم بقواعد فارسی الهم

It is divided into a Muqaddimah, eleven Bābs and a Khatimah.

It has been printed in Calcutta, A.H. 1232 and 1249, and lithographed in Lucknow.

Written in fair Nasta'liq.

Not dated, apparently 19th century.



## (3) Prosody.

## No. 262.

fol. 116; lines 12; size  $8\frac{1}{2} \times 6$ ;  $7 \times 4$ .

المعجم في معاني اشعار العجم

AL-MU'JAM FĪ MA'ĀYĪR-I AŞH'ĀR-IL-'AJAM.

A work on prosody, rhyme and poetical figures, by Shams-ud-Din Muḥammad ibn Qays of Ray شمس الدين محمد ابن قيس الرازي.

Beginning:—

الحمد لله المنعم بنعوت الجلال الموصوف بصفات الكمال الخ \*

The work has been edited by Mirzā Muḥammad with introduction and indices in "E. J. W. Gibb Memorial" series (London, 1909).

The title of the work given in the preface is المعجم في اشعار العجم, in the colophon it is called كتاب ميعار المعجم في اشعار العجم, but it has been labelled and entitled by some former owner حدائق السحر or حدائق الشعر, which, as we know, is a work on the same subject by the famous poet Rashid-ud-Din Waṭwāt (d. A.H. 578 = A.D. 1182) and which Shams-i-Qays mentions in the preface, fol. 4<sup>a</sup>.

The present copy is somewhat abridged. Most of the poetical quotations found in the printed edition are omitted, while the prose part is merely an abstract. The system of divisions and arrangement, found in the printed edition, is maintained. The year in which the author began to write the book is given here as A.H. 615 = A.D. 1218, instead of A.H. 614, as in the printed edition, and the name of the person to whom the work is dedicated runs here thus:—

حضرت خدائوند خاتون معظم تاج مفيض ملوك عالم قطب الدنيا  
والدين عضد الاسلام والمسلمين قرة عيون السلاطين علاء الدوله بهاء الامة  
ضياء الملة ظهير الانام عمدة الخلافة انتصار جهل اعظم فرنداش خان ابو المود  
سلغر شاه بن سعد نصر امير المؤمنين شاعف الله جلالة ومد ظلاله \*

Of the two Qisms into which the work is divided the *first* on Prosody, sub-divided into four Bābs, begins on fol. 5<sup>b</sup>; the *second* on Rhyme, sub-divided into six Bābs, on fol. 55<sup>a</sup>. The Khātimah on poetical figures begins on fol. 111<sup>a</sup>.

Written in a careless and hasty Nasta'liq. In the colophon, dated 23 Jumâdâ II, A.H. 1236, the scribe **سيد عطا علي طباطبائي** says that he completed the transcription in twenty days.

### No. 263.

fol. 88; lines 22; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

مجمع الصنائع

MAJMA'-UŞ-ŞANÂ'I'.

A treatise on poetical figures by Nizâm-ud-Din Ahmad bin Muhammad Şâlih uş-Şiddiqi-ul-Husayni **محمد بن نظام الدين احمد بن محمد الصديقي الحسيني**, who completed it, as stated at the end, on the 3rd of Ramadân, A.H. 1060 = A.D. 1650.

Beginning:—

الحمد لله الذي انعم علينا وهدانا الى الاسلام النجم

The work is divided into four chapters **فصل** and an Appendix **خاتمه**, as follows:—

1. در تسيم كلام, various kinds of composition, fol. 3<sup>a</sup>.
2. در بدائع لفظي, word-ornaments, fol. 14<sup>a</sup>.
3. در صنايع معنوي, conceetti, fol. 50<sup>b</sup>.
4. در سرقات شعري, plagiarisms in poetry, fol. 81<sup>b</sup>.

Appendix, on technical terms, fol. 84<sup>b</sup>.

Written in ordinary but legible Nasta'liq, at the desire of Muhammad 'Ali Khân, with occasional emendations on the margins.

Dated 22nd Jumâdâ II, A.H. 1172, the fifth regnal year of 'Âlamgir II.

Scribe:—**سيد زين العابدين الحسيني الموسوي**.

### No. 264.

fol. 107; lines 15; size  $8\frac{1}{2} \times 5$ ;  $6 \times 3\frac{1}{2}$ .

THE SAME.

Another copy of the preceding work.

Chapter I on fol. 3<sup>b</sup>. II on fol. 16<sup>b</sup>. III on fol. 63<sup>a</sup>. IV on 97<sup>b</sup>. The appendix or Khâtimah in this copy is not distinguished from the rest by a heading.

Written in ordinary Ta'liq.  
Dated 16th Muḥarram, A H. 1204.

### No. 265.

fol. 59; lines 30; size  $12 \times 8$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

A very interesting, valuable and curious composition on the logical and rhetorical sciences and the art of rhyming. The work is an anonymous one, and is bound in two separate parts.

#### Part I.

Beginning:—

ان احسن الكلام وابلغ الفظام بعد حمد الله الحكيم العلام الصلوة  
والسلام على الانبياء العظام ..... خدائدا معلما ومتعلما حكمت را  
بالحام حق النجم \*

In the beginning the author mentions the celebrated Naṣīr-ud-Dīn Ṭūsī (d. A H. 672 = A.D. 1273) and the work *نهایة الاقدام*. This part is devoted for the greater part to Logic, in dealing with which the author gives a clear exposition of the abstract principles of the science, and the meaning and explanation of logical terms, profusely illustrated by examples. The latter portion of the work is devoted to prosody and rhyme.

### No. 266.

fol. 57; lines and size same as above.

Part II. On the various embellishments of prose and poetical compositions, rhetorical figures, tropes and other artifices of poetry, on prosody and rhyme, the principles of scansion, the different feet and the modifications of which each is susceptible, with a discussion on the different metres and a dissertation on rhyme, etc., profusely illustrated by quotations from ancient and modern authors.

Fol. 1<sup>b</sup>-3<sup>a</sup> contain the earlier portion of Shāraf-ud-Dīn Ibnul-Muqri's (d. A.H. 837 = A.D. 1433) 'Unwān-ush-Shāraf (lithographed, Calcutta, A.H. 1272), composed by order of Malik Ashraf Ismā'il bin 'Abbās (A.H. 778-803 = A.D. 1376-1400), the seventh king of the Rasūlī dynasty of Yaman. The 'Unwān-ush-Shāraf, of which only a portion (extending to line 17, p. 5 of the lithographed edition) is quoted in the present MS. as a specimen is a very curious composition. It begins with a treatise on Muhammadan law according to the Shāfi'i school.



Beginning:—

الحمد لله ولي الحمد و مستحقه الذي لا يقوم بحمده أحد من خلقه  
و نشهد أن لا

ا of الحمد in the above line is written in red. The second الحمد in the line is written in red within a column. بحمد is also written in red within a column, and the last letter of the last word in the line ( ا ) is written in red too. The first letter of the first word in the second and each succeeding line, or it and one or more of the following letters, and the last letter of the last word, or it and one or two others, are written in red. Portions of the second and each succeeding line are written in red in the columns in which الحمد and بحمد of the first line are so written. The words formed by the "first word" letters, written in red, read from the top downwards, compose a treatise on prosody. The words formed by reading the letters in the right-hand column, from the top downwards, compose an account of the Rasūli dynasty of Yaman. The words formed by reading the letters in the left-hand column compose a treatise on grammar. Those formed by the "last-word" letters compose a treatise on rhyme. There are, therefore, five treatises in all.

Quotations from well-known Arabic and Persian authors, both ancient and modern, are numerous, the last name given being Sā'ib's (d. A.H. 1088 = A.D. 1677), found on fol. 22<sup>b</sup>, line 9. It seems, therefore, probable that the work was composed towards the end of the 17th century or at the beginning of the 18th century. Both parts are elegantly written by the same scribe in beautiful minute Naskh and Nasta'liq in gold, blue and red, within gold and coloured borders with a beautifully illuminated head-piece at the beginning of the First Part. Scattered notes are found here and there on the margins.

Neither of the copies is dated, but apparently they were written immediately after the composition of the work.

#### (4) Rhetoric, Ornate Prose and Letters.

##### No. 267.

fol. 247; lines 13; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

رسائل الامجاد

RASĀ'IL-UL-I'JĀZ.

The second of the five Books (Risālah) of Amir Khusran's (d. A.H. 725 = A.D. 1325) famous work on epistolography

and elegant prose-writing entitled *Rasā'il-ul-I'jāz* or *I'jāz-i-Khusrawi*, completed, according to W. Pertsch, Berlin Cat. No. 1055, on the 7th Shawwāl, A.H. 716 = Dec. 23, A.D. 1316.

Beginning:—

در سواد این رساله گلستانها بسیار است بگلهای گوناگون آراسته النعم •

As in the Berlin copy (W. Pertsch, loc. cit.), there are ten *Khats*. The first *Risālah* has been lithographed in Lucknow, A.D. 1865, and the whole work in the same place, 1876.

This copy, a good one, is written in beautiful clear *Nasta'liq* within gold and coloured-ruled borders, with an illuminated, now faded, head-piece.

Not dated, apparently 17th century.

A note on fol. 1<sup>a</sup> is dated A.H. 1114. On the same page the work is wrongly endorsed in a modern hand "انتجاز مرسومی."

## No. 268.

fol. 119; lines 15; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3$ .

An incomplete copy of one of the aforesaid five *Risālahs* of Amir *Khusrau*.

Beginning:—

حمدی که نخستین پایه اش معراج دانشمندان سزد النعم •

Fol. 1<sup>b</sup> is followed by a lacuna. Several folios are also missing from the end. The MS. breaks off in the middle of the second *Harf* of the fourth *Khat*. The contents of the second *Harf* of the third *Khat* (fol. 65<sup>a</sup>), however, agree with the extract of Letter 3, Book (*Risālah*) IV, given in Elliot, Vol. III, p. 566.

Written in fair *Nasta'liq* within gold and coloured-ruled borders with an illuminated head-piece and an *Unwān*.

Not dated, apparently 17th century.

## No. 269.

fol. 9; lines 17-22; size  $10 \times 6$ ;  $5 \times 2\frac{1}{2}$ .

خوان خلیل

KHWÂN-I-KHALIL.

Zuhûrî's ظہری (d. about A.H. 1025 = A.D. 1616) well-known preface to the *Khwân-i-Khalil*.

Beginning after five lines, which undoubtedly are the concluding lines of a prose work of the same poet:—

لی از تو بر اهل نضت و اکلیل سبیل النعم \*

Printed at Lucknow, 1846; at Cawnpore, A.H. 1269 and A.D. 1873.

Written diagonally in beautiful minute Shikastah hand within illuminated and gold and coloured-ruled borders. The original folios containing the text are gold sprinkled throughout and are mounted on thick piece boards.

Not dated, apparently 19th century.

## No. 270.

fol. 56; lines 15; size  $8 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

Two different collections of letters bound in one volume.

I. Foll 1<sup>b</sup>-29<sup>a</sup>. *Ruqa'ât-i-Abul Faql*. *ابو الفضل* The familiar letters of Akbar's Prime Minister Abul Faql, addressed to friends, collected and edited by his nephew Nûr-ud-Dîn Muḥammad, called here, fol. 1<sup>b</sup>, Nûr Muḥammad *نور محمد*, who died in A.H. 1003 = A.D. 1594.

Beginning with a short preface:—

بعد از انشای حمد و ثنای مرحضرت خداوند و اہب العطیات النعم \*

The letters have been printed in Calcutta, A. H. 1238.

II. Foll. 33<sup>b</sup>-56<sup>a</sup>. *Ruqa'ât-i-Amân Ullah Husaynî*. A collection of letters by the celebrated Amân Ullah Khân, son of Mahâbat Khân *امان الله خان بن مہابت خان*, of Shâh Jahân and Aurangzib's time. He is the author of several other works, and died A. H. 1044 or 1046 = A.D. 1634 or 1637.

Beginning:—

حمد و اتر خدا پر ا کہ یاقوت قوت ناطقہ بی بہادر عقد انشای ثنای کبریا \*

This collection seems to be identical with the shorter one noticed in Ethé, Ind. Office Lib. No. 2934. Printed in Calcutta, and lithographed in Lucknow, A.H. 1269.

Written in careless Ta'liq.

Dated 1228 Bengali year.

Scribe:—*رحمعلی الحسینی*.



## No. 271.

fol. 55; lines 15; size  $8 \times 5$ ;  $6\frac{1}{2} \times 3\frac{3}{4}$ .

رمز و اشارهای عالمگیری

## RAMZ-WA-ISHĀRAHĀ-I-'ĀLAMGĪRĪ.

A collection of short letters written by Aurangzib اورنگ زیب to his children and some of the nobles of his court, edited and collected by Subudh Mal سبده مل (in Elliot, Hist. of India, Vol. VII, p. 205, "Budh Mall"), surnamed Rām, at the desire of Rājah Āyā Mal راجه آيا مل. The title forms a chronogram for the date of compilation, A.H. 1152 = A.D. 1739.

Beginning:—

تمهید نگارش کلام و تسوید گذارش مرام نصیحت واحد بر حق و توحید  
محیط مطلق است \*

The letters are arranged under the heads of the persons to whom they are addressed. The collection has been lithographed in the Anwār-i-Muḥammadi Press, A.H. 1293, under the title of رقعات عالمگیری. This title is also found in the subscription of the present MS.

Written in ordinary Ta'liq.

Not dated, apparently 19th century.

## No. 272.

fol. 171; lines 12; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$ .

کلمات طیبات

## KALIMAT-I-TAYYIBĀT.

A very beautiful and correct copy of a collection of notes written by Aurangzib اورنگ زیب in the latter portion of his reign, consisting for the most part of short instructions for letters to be written in his name, by his favourite Secretary, 'Ināyat Ullah Khān خان عنایت الله (d. A.H. 1179 = A.D. 1765), who edited the collection.

Beginning:—

الهی از قلم شکسته و زبان خسته چه آید که سپاس و ستایش جذاب  
کبریا را شاید الن \*

The versified chronogram, expressing the date of the compilation, A.H. 1131 = A.D. 1718, mentioned by Rieu i, p. 401, is not found here.

This collection has been printed, under the title of *رقعات عالمگیری*, in Lucknow, A.H. 1260, and in Lahore, A.H. 1281.

Written in beautiful bold Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece and a double-page 'Unwân. The Arabic quotations, written in red, are supplied with vowel points.

Two illuminated stars at the beginning of the copy contain the title of the work and the name of the editor, written in bolder Nasta'liq, *کلمات طیبات عالمگیری من تالیف عنایت الله خان*.

Dated A.H. 1141; i.e. ten years after the date of compilation.

Scribe: *محمد پناه بن شیخ محمد*.

### No. 273.

fol. 66; lines 14; size  $8\frac{1}{2} \times 5$ ;  $7 \times 4$ .

نخیرہ جواہر

DAKHĪRAH-I-JAWĀHIR.

A defective copy of a collection of letters written to Aurangzib and the princes and nobles of his time. The copy is defective at both ends and opens abruptly with a part of the compiler's name Shāh Nawāz, thus:—

..... شاه نواز حسینی از سخنوران نضرو دقیقه سنجان دهر التمس

میدارد که چون این عالمی \*

From the defective preface in the present copy we can however glean the following particulars:—The above-named Shāh Nawāz Husaynī, who flourished during the time of Aurangzib, was a Munshi of Sayyid 'Izzat Khān of Muhammad 'Azīm's Court. He was requested by his brother Muhammad Hayāt to collect and edit some of the letters which he, in the capacity of Munshi, had written to Aurangzib and the princes and nobles of his reign. Hence the present collection. The MS. breaks off with the following words:—

و برای درست ساختن کاغذ مطاببه عمل خاتمردوم قصد داشتند ...

Written in legible Ta'liq and Shikast.

Not dated, apparently 19th century.

## No. 274.

foll. 24; lines 16; size  $9\frac{1}{2} \times 6$ ;  $9 \times 5\frac{1}{2}$ .

An anonymous collection of private letters written in the 19th century. Beginning abruptly without any preface:—

..... پیشتر که از کمال نوازش و تطوفت یکجفت کبوتر تلجدار  
عزایت شده بود در احتیاط و حفاظت آن هیچ نوع تساهل و تغافل  
راه نمی یافت الم \*

Written in careless and ugly Ta'liq.  
Not dated, apparently 19th century.

## (5) Proverbs.

## No. 275.

foll. 218; lines 17; size  $9\frac{1}{2} \times 6$ ;  $7 \times 4$ .معانی الامثال

'AJĀ'IB-UL-AMṢĀL.

A collection of Persian proverbs with short verbal explanations and anecdotes illustrating the origin and application of proverbs, by Muḥammad 'Alī Jabal-rūdī رودی, who lived in the eleventh century of the Hīrah and came to Ḥaydar-ābād A.H. 1054 = A.D. 1644, in the time of 'Abd Ullah Qutub Shāh: see Rieu, p. 773<sup>b</sup>.

Beginning:—

غله پیرانی رخساره شاهد کلام بحمد خالق است الم \*

The proverbs are alphabetically arranged, each letter forming a Section (Faṣl). The work seems to be identical with the جامع التمثیل by the same author, noticed in Rieu loc. cit., but the preface is different.

A very incorrect copy. Written in ordinary Ta'liq. The MS. is worm-eaten and damaged in many places.

Not dated, apparently 19th century.



## VII. POETRY.

## Anthologies.

## No. 276.

fol. 574; lines 23; size 14×9; 9×5.

شاهنامه

## SHĀH NĀMAH.

An exceedingly valuable copy of the famous epic poem *Shāh Nāmāh*, by Abul Qāsim Manṣūr surnamed Firdausī *أبو القاسم منصور* *الفردوسی الطوسی*, who was born in Shādāb near Tūs about A.H. 321 or 322 = A.D. 933 or 934, and died in A.H. 411 = A.D. 1020. According to some the poet died in A.H. 416 = A.D. 1025 or A.H. 421 = A.D. 1030.

The work has been frequently lithographed and printed. See Ethé, Ind. Office Lib. Cat. No. 860.

This copy contains the introduction written in A.H. 826 = A.D. 1426 by the order of Mirzā Bāysangar, and begins thus:—

سپاس و آفرین خدایرا جل جلاله که این جهان آفرید الخ \*

The preface concludes with a list of the ancient Persian kings from Kayūmurz to Yazdijird described in the text.

The poem opens thus on fol. 10<sup>a</sup>:—

بنام خداوند جان و خرد      کز و برتر اندیشه بر نگردد

The second half of the *Shāh Nāmāh*, which begins on fol. 263<sup>b</sup> is entitled here *کتاب لهراسپ نامه*.

A very fine specimen of eastern ornamentation containing the following quatrains written in golden letters on fol. 1<sup>b</sup>-2<sup>a</sup>.

ای تاز و معکم ز تو بنیاد سخن      هرگز نکند چون تو کسی یاد سخن  
فردوس مقام بادت ای فردوسی      انصاف که نیک داد داد سخن

The following folios contain richly illuminated illustrations:—  
7<sup>a</sup>, 10<sup>b</sup>, 66<sup>a</sup>, 100<sup>a</sup>, 123<sup>a</sup>, 156<sup>b</sup>, 182<sup>b</sup>, 210<sup>a</sup>, 232<sup>b</sup>, 246<sup>a</sup>, 263<sup>b</sup>, 286<sup>a</sup>, 295<sup>a</sup>,  
315<sup>b</sup>, 333<sup>a</sup>, 349<sup>a</sup>, 361<sup>b</sup>, 382<sup>b</sup>, 392<sup>b</sup>, 415<sup>a</sup>, 424<sup>a</sup>, 457<sup>b</sup>, 478<sup>b</sup>, 507<sup>b</sup>, 526<sup>a</sup>  
and 540<sup>b</sup>.

Written in fine Nasta'liq, within four gold and coloured-ruled columns. The headings are written on gold grounds.

Not dated, apparently 16th century.

A note on fol. 1<sup>a</sup> says that 'Ināyat Ullah Sālārī of Murshid-ābād purchased this MS. through Sayyid Muḥammad Tāhir Shīrāzī for rupees seven hundred. A second note on the same folio says that Maulavi Sayyid Sadr-ud-Dīn Ahmad of Būhār, Bardawān, received it from the said 'Ināyat Ullah.

### No. 277.

fol. 499; lines 24; size  $15\frac{1}{2} \times 9\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

#### THE SAME.

Another copy of the Shāh Nāmāh wanting the Bāysangārī preface.

Beginning:—

بقلم خداوند جان و خرد  
کزین برتر اندیشه بر نگردد

Foll. 1<sup>b</sup>-2<sup>a</sup> contain sumptuously designed decorations. Other illustrations are to be found on foll. 11<sup>b</sup>, 29<sup>b</sup>, 57<sup>a</sup>, 64<sup>a</sup>, 88<sup>a</sup>, 100<sup>a</sup>, 133<sup>b</sup>, 141<sup>a</sup>, 163<sup>b</sup>, 173<sup>b</sup>, 201<sup>a</sup>, 217<sup>a</sup>, 244<sup>a</sup>, 282<sup>b</sup>, 295<sup>a</sup>, 311<sup>a</sup>, 341<sup>a</sup>, 402<sup>a</sup>, 414<sup>b</sup>, 458<sup>a</sup> and 480<sup>b</sup>.

Foll. 5<sup>a</sup>-493<sup>b</sup> are written in the same hand as the preceding copy. The first four folios and foll. 494-499 are supplied in a later Indian hand. Written within four columns within gold and coloured-ruled borders.

Not dated, apparently 16th century.

### No. 278.

fol. 208; lines 13; size  $10\frac{1}{2} \times 7$ ;  $8 \times 4\frac{1}{2}$ .

منتخب شاهنامه

#### MUNTAKHAB-I-SHĀH NĀMAH.

An abridgment of Firdausī's Shāh Nāmāh, with copious extracts from the poem, connected by a prose narrative. It contains an account from Kayūmurs to Ardāshīr Bābagān.

Beginning:—

حمد بیغیت و ثنائی می نهایت مر حضرت کبریای واجب التوحیدی را \*

The author Tawakkul Beg bin Tūlak Beg بن توکل بیگ, an officer of Prince Dārā Shikūh, made this abridgment at the request of Shamsīr Khān, Thānahdār of Gāznīn, to whom he was sent as a chronicler by the said prince in A.H. 1063 = A.D. 1652.

The work is also known as *Khulāṣah-i-Shāh Nāmah*, *Tārīkh-i-Dilkushā* and *Tārīkh-i-Shamshīr Khānī*.  
Written in careless Indian Ta'liq.  
Not dated, apparently 19th century.

### No. 279.

fol. 238; lines 15; size  $9 \times 4\frac{1}{2}$ ;  $6 \times 2\frac{1}{2}$ .

#### يوسف وزليخا YŪSUF WA ZALĪKHĀ.

Firdausi's romantic poem on the loves of Yūsuf and Zalikhā.  
Beginning:—

بنام خدای که جان آفرید زمین و زمان و مکان آفرید

The work has been repeatedly lithographed in Cawnpore.  
Dr. Ethé has published an excellent edition of the work.  
Written in neat Nasta'liq within gold and coloured-ruled borders. First two folios are profusely illuminated. The MS. is worm-eaten and pasted over in many places.

Dated A.H. 1038.

Scribe:—پیر محمد ابن شیم جلال الکاتب القنوجی.

A note on the fly-leaf at the beginning in the handwriting of the donor records the price of the MS. as Rs. 15.

### No. 280.

fol. 139; lines 14; size  $11 \times 6\frac{1}{2}$ ;  $7 \times 4$ .

#### دیوان ابو الفرج رونی DĪWĀN-I-ABUL FARAJ RŪNĪ.

The lyrical poems of Maulānā Abul Faraj bin Mas'ūd of Rūn, a village in Lahore مولانا ابو الفرج بن مسعود الرونی. He flourished during the reigns of Sultān Ibrāhīm Ghaznawī (d. A.H. 492 = A.D. 1098) and Sultān Mas'ūd Ghaznawī (d. A.H. 508 = A.D. 1114), to both of whom he addressed a large number of laudatory poems.

The dīwān opens with a biographical sketch of the poet, beginning thus:—

حکیم ابو الفرج از شعرائی جلیل الشان و از فصیحی مذهب البیانی  
است النعم



Beginning of the diwān:—

عز و کوارنده پادشاه جهان را ناصر دین راعی زمین و زمان را

The usual beginning of the diwān is found on fol. 51<sup>a</sup>, as follows:—

سپهر دولت و دین آفتاب هفت اقلیم ابوالمظفر شاه مظفر ابراهیم

The diwān consists of two parts, of which the first contains Qasidahs, a few Qit'ahs and a series of Rubā'is, all arranged in alphabetical order; and the second, a large number of Gazals, intermixed with Qasidahs and Qit'ahs, without any order, beginning thus on fol. 86<sup>b</sup>:—

یا رب این مائیم و این صدر رفیع مصطفی است

یا رب این مائیم و این فوق عزیز مجتبی است

Foll. 137<sup>b</sup>-139<sup>b</sup> contain a series of alphabetically arranged Rubā'is intermixed with those of 'Umar Khayyām (cf. Rieu ii. p. 546<sup>a</sup>), beginning:—

می برکف من نه که دلم پرتاب است دین عمر گریز پلی چون سیماب است

بشتاب که آنش جوانی آب است برخیز که بیداری دولت خواب است

Written in bold and fair Nasta'liq within gold and coloured-ruled borders, with three illuminated 'Unwāns on foll. 1<sup>b</sup>, 2<sup>a</sup> and 86<sup>b</sup>. Spaces for headings are left blank throughout the copy.

Not dated, apparently 19th century.

## No. 281.

fol. 244; lines 21; size  $8\frac{1}{4} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{4}$ .

حدیقة الحقیقه

### HADÎQAT-UL-HAQÎQAH.

The well-known poem on ethics by Sanā'î, with his full name Abul Majd Majdūd bin Ādam Sanā'î ul-Gaznawî ابوالمجد مجدود بن آدم سنائی الغزنوی, who died most probably in A.H. 545 = A.D. 1150. For the various conflicting statements of the dates of the poets' death and his works see Bankipur Lib. Cat. Nos. 17-22.

The poem is preceded by a preface of 'Alî Raqqām (or according to Hāj. Khal. iii, p. 40, 'Alî Raffā) who calls himself a disciple of Sanā'î. The preface begins thus:—

الحمد لله الخبير بخصایات الصالحين الحكيم الخ

The poem begins thus on fol. 7<sup>b</sup> :—

ای درون پرور برز آری ای خرد بخش بیخرد بخشی

The poem is divided into ten chapters, fully enumerated in Ethé, Bodl. Lib. Cat. No. 528.

This copy breaks off with the chapter خود گوید و افزایی در قضاعت.

Written in clear Nasta'liq within gold and coloured-ruled borders with the headings in red.

Not dated, apparently 16th century.

The MS. is slightly worm-eaten.

### No. 282.

fol. 299; lines 17; size  $10\frac{1}{2} \times 6$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

#### THE SAME.

Another copy of Sanā'is Hadiqah without any preface.

Written in a clear Nasta'liq within gold-ruled borders.

Foll. 1-23, 171-187 and 196-202, written in clear Indian Nasta'liq, are supplied in a later hand.

Spaces for headings are left blank on foll. 2<sup>a</sup>, 4<sup>a</sup>, 7<sup>b</sup>, 9<sup>b</sup>, 12<sup>a</sup>, 13<sup>a</sup>, 14<sup>a</sup>, 15<sup>a</sup>, 16<sup>a</sup>, 17<sup>a</sup>, 18<sup>a</sup>, 18<sup>b</sup>, 21<sup>a</sup>, 22<sup>a</sup>, 22<sup>b</sup> and 23<sup>a</sup>.

Additions and emendations are occasionally found on the margins.

Dated Rabi' I. A.H. 1033.

Scribe: — محمد رضا مصری.

A seal bearing the following verse from Nizāmīs Sikandar Nāmāh, is found at the end :—

خود را تو روشن بصر کردی چراغ هدایت تو بر کردی

All the original folios have been mounted on new margins.

### No. 283.

fol. 215; lines 19; size  $12\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

لطائف الحقائق عن نفايس الدقائق

LATĀ'IF-UL-HAQĀ'IQ MIN NAFĀ'IS-UD-DAQĀ'IQ.

The well-known revised and collated edition of Sanā'i's Hadiqah with commentaries and explanations of the text, by 'Abd-ul-Latīf bin 'Abd Ullāh 'Abbāsī (d. A.H. 1048 or 1049 = A.D. 1638 or 1639). This is 'Abd-ul-Latīf's larger commentary on the Hadiqah, and an abridgment of this composed

by him in A.H. 1044 = A.D. 1636, is described in Ethé, India Office Lib. Cat. No. 923. He began the work in A.H. 1040 = A.D. 1630, and finished it in A.H. 1042 = A.D. 1632.

For full particulars see Bankipur Lib. Cat. Vol. I, pp. 25-29, where a valuable copy of this commentary is noticed. The present commentary is divided by the binder into two separate volumes. Vol. I contains three prefaces by 'Abd-ul-Laṭīf and one by Sanā'ī.

fol. 1<sup>b</sup>-6<sup>b</sup>. 'Abd-ul-Laṭīf's first preface, called *مرآة الحدائق*, written in A.H. 1038 = A.D. 1628.

Beginning:—

این نو شکفته گلزار است که درین هنگام همیشه بهار است \*

fol. 7<sup>b</sup>-14<sup>a</sup>. The preface of Sanā'ī.

Beginning:—

سپاس و ستایش مبدعی است که بسطی پاک است \*

fol. 14<sup>b</sup>-16<sup>a</sup>. 'Abd-ul-Laṭīf's second preface called *راسته خدایان*.

Beginning:—

بر فغانان بصیر و صیرفیان خبیر رسته بازار ملک صورت و معنوی است \*

fol. 16<sup>a</sup>-17<sup>b</sup>. 'Abd-ul-Laṭīf's third preface called *گل سر سبد*.

Beginning:—

چون پاکیزه میوه باغ اعطفا و گرامی گوهر است \*

fol. 18<sup>a</sup>-26<sup>b</sup>. The contents of the *Hadiqah*.

fol. 27<sup>a</sup>. The versified index of the ten chapters into which the *Hadiqah* is divided.

fol. 27<sup>b</sup> begins the commentary:—

ای درون پرور و بیرون آری است \*

This copy breaks off with the catch-words *تا ازین سایه*.

## No. 284.

fol. 220; lines and size same as above.

The second volume, or the continuation of the preceding copy, opening with the line:—

تا ازین سایه می هوا می تو در ز خر مهره چون شغلی تو

The date of composition of the *Hadiqah*, given at the end of this copy, is A.H. 534.

Both the copies are written in ordinary Indian Ta'liq by one scribe.



Not dated, apparently 19th century.

Marginal notes and emendations are occasionally found in both the copies.

### No. 285.

fol. 26; lines 15; size  $11 \times 6$ ;  $6 \times 2\frac{1}{2}$ .

کنوز الرموز

KUNŪZ-UR-RUMŪZ.

Another Maḡnawī by the same Sanā'ī which is also called  
سیر العباد الى المعاد.

Beginning:—

مرحبا لی برید سلطان و ش      لی ترا تخت آب و تاج آتش

Foll. 1<sup>b</sup> and 2<sup>a</sup> are profusely illuminated.

Written in beautiful Nasta'liq within gold-ruled borders. The headings on foll. 3<sup>b</sup> and 6<sup>b</sup> are written on gold ground. Spaces for headings are left blank throughout the copy.

Not dated, apparently 17th century.

A fine copy.

### No. 286.

fol. 169; pp. 337; lines 19; size  $12\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4$ .

دیوان سنائی

DĪWÂN-I-SANĀ'Ī.

The lyrical poems of Sanā'ī with his preface, beginning thus:—

سیاس و سنایش مبدعی را که بسخن پاک آید \*

The diwān consists of Qaṣīdahs and Ḡazals (intermixed) arranged in alphabetical order (pp. 14-290), Fards or single verses without any order (pp. 290-291), and Rubā'is in alphabetical order (pp. 291-337).

Beginning of the diwān, p. 14:—

لی در دل مشتاقان از یاد تو بستانها      بر حجت بیچونی از غم تو برهانها

Written in a careless Indian Nasta'liq. Spaces are left blank in several places. Additions and emendations are found in several places.

Dated, Sunday the 20th of Asārḥ, 1299 (= A.H. 1310).

Scribe: طالب الرحمن منگلوتی

## No. 287.

fol. 85; lines 14; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

دیوان معزی

DĪWĀN-I-MU'IZZĪ.

The lyrical poems of Amir Muḥammad bin 'Abd-ul-Malik  
امیر محمد بن عبد الملک معزی, poetically surnamed Mu'izzī, a native  
of Samarqand. He died in A.H. 542 = A.D. 1147.

Beginning:—

تا دل من در هوای نیکوای گشت آشنا      در سرشک دیده گردانم چو مرد آشنا

The diwān consists of two sections, of which the first contains  
Qaṣīdahs (fol. 1<sup>b</sup>-54<sup>b</sup>) without any order. The second (fol. 55<sup>b</sup>-  
85<sup>b</sup>), containing a number of Gazals in alphabetical order, begins  
as in Sprenger, p. 501.

باز آمد و آورد خزان لشکر سرما الخ •

Written in bold and fair Nasta'liq within gold and coloured-  
ruled borders, with two 'Unwāns respectively on fol. 1<sup>b</sup> and 55<sup>b</sup>.  
Spaces for headings are left blank throughout.

Not dated, apparently 19th century.

## No. 288.

fol. 19; lines 9; size  $10 \times 6\frac{1}{2}$ ;  $6 \times 4$ .

A very beautiful copy of a metrical translation of the hundred  
sayings of 'Alī bin Abū Ṭālib.

Beginning without any preface:—

بهترین هر کلام ای نور چشم مردمان      هست نام خالق بسیار بخش مهربان

Neither the name of the translator nor the title of the work is  
found in the text. The following endorsement is found on the  
fly-leaf at the beginning: ترجمه کلمات مکتوبه امیر المؤمنین علی رضی الله

It seems to be identical with the ترجمه صد کلمه "translation  
of the hundred sayings" by the celebrated poet Rashīd-ud-Dīn  
Waṭwāt (d. A.H. 578 = A.D. 1182), noticed in Rieu, pp. 553<sup>b</sup>  
and 790<sup>b</sup>.

The Arabic text is written in elegant gold and blue Naskh,  
followed by the translation written in beautiful minute Nasta'liq  
within floral designed space sprinkled with gold dust. Double-

page 'Unwān and beautifully illuminated head-piece. Thick, creamy paper.

This copy, representing the best specimen of Arabic and Persian calligraphy, is of the penmanship of the famous scribe

محمد الكاتب الشيرازي.

Dated, A.H. 943.

The original folios have been mounted on new margins.

### No. 289.

fol. 52; lines 9; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

نثر الالائي

NAṢR-UL-LA'ĀLĪ.

Another metrical translation of a similar collection of the sayings of 'Alī, by a poet who adopts the Takhalluṣ Ḥasan حسن (cf. fol. 52<sup>b</sup>, ll. 4 and 7), arranged in alphabetical order.

Beginning:—

مومنانرا امير و سرور گفتم \*

An illuminated star in the head-piece contains the title of the work:—

نثر الالائي مترجم منظوم \*

meaning that it is a metrical translation of the نثر الالائي, i.e. sentences ascribed to 'Alī.

Written in beautiful minute Nasta'liq within gold and coloured-ruled borders, with an illuminated head-piece. The Arabic text is written in large Nasta'liq.

Not dated, apparently 17th century.

### No. 290.

fol. 339; lines 19; size  $9\frac{1}{2} \times 5$ ;  $6 \times 3$ .

ديوان انورى

DĪWĀN-I-ANWARĪ.

The diwān of the great Persian Qaṣidah writer and astrologer Aḥmad-ud-Dīn Anwari ارحد الدين انورى who at first adopted the



poetical title of Khâwari, assumed from his birth-place Khâwarân, but subsequently changed it to Anwari. He flourished under Sultân Sanjar (d. A.H. 562 = A.D. 1166) and died A.H. 587 = A.D. 1191.

The diwân has been printed and lithographed respectively in Tabriz, A.H. 1260 and 1266; in Lucknow, 1880.

The present copy is slightly defective at the beginning and opens abruptly thus:—

بجذب رای تو منسوخ چشمه خورشید به پیش قدر تو مدرس گنبد خضرا

Qasidahs, fol. 1<sup>b</sup>; Muqatta'ât, fol. 178<sup>b</sup>; Ġazals, fol. 271<sup>a</sup>; Rubâ'is, fol. 335<sup>a</sup>.

There is a lacuna after fol. 6<sup>a</sup>. Spaces for headings are left blank throughout.

Written in fair Nasta'liq with additions and emendations.

Dated, Jamadî I, A.H. 1012.

## No. 291.

fol. 324; lines 17; size 6½ × 4½; 4½ × 2½.

دیوان خاقانی

DÎWÂN-I-KHÂQÂNÎ.

A good copy of the lyrical poems of the celebrated poet Khâqânî, with his full name Afḡal-ud-Dîn Badîl Ibrâhîm bin 'Alî Najjâr Khâqânî Shîrwânî بخار خاقانی افضل الدین بدیل ابراهیم بن علی بن نجار whose father was a carpenter and mother a nestorian Christian converted to Islâm. He at first adopted the title of Ḥaqâ'iqî, which he subsequently changed to Khâqânî. He died, according to reliable sources, A.H. 595 = A.D. 1198.

Beginning:—

دل من پیر تعلیم است و من طفل زبان دانش

دم تعلیم سر عشر و سر زانو دستانش

This diwân consists of Qasidahs (fol. 1<sup>b</sup>); Tarjî'-bands (fol. 203<sup>a</sup>), Marâḡl (fol. 249<sup>b</sup>); Qit'ahs (fol. 310<sup>b</sup>) and Rubâ'is (fol. 313<sup>a</sup>).

Written in beautiful Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece. The headings are written in red. The first 98 folios contain marginal and interlinear notes.

Not dated, apparently 16th century.

## No. 292.

fol. 369; lines 13; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $8 \times 4\frac{1}{2}$ .

## THE SAME.

Another copy of Khâqânîs diwân, containing chiefly Qasîdahs.  
Beginning as usual:—

دل من پیر تعلیم است الغ \*

The following subscription is found at the end of the copy:—

ازینجا در جلد دیگر نوشته شد \*

i.e. "from this place the contents are written in another volume."

Marginal and interlinear notes are found at the beginning of the copy.

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

## No. 293.

fol. 228; lines 15; size  $10 \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

شرح دیوان خاقانی

SHARH-I-DÎWÂN-I-KHÂQÂNÎ.

A commentary on the abstruse verses of Khâqânî, by Muḥammad bin Dâ'ud bin Muḥammad 'Alawî Shâdiâbâdî محمد بن داؤد بن محمد علوی شادیا بادی, a favourite courtier of Sulṭân Naṣîr-ud-Dîn Khiljî, who reigned in Mâlwhā, A.H. 906-916 = A.D. 1500-1510. Shâdiâbâd, also called Mândû, is a division of Mâlwhā. The author also wrote a commentary on the difficult verses of Anwari.

The present commentary begins with a preface:—

جواهر زواهر سپاس بیقیاس نثار حضرت صمدیه الغ \*

Written in legible Nasta'liq.

Not dated, apparently 18th century.

## No. 294.

fol. 29; lines 15; size  $7\frac{1}{2} \times 3\frac{3}{4}$ ;  $5\frac{3}{4} \times 2\frac{3}{4}$ .

دیوان نظامی

DĪWÂN-I-NIZÂMÎ.

A collection of lyrical poems attributed to Nizâmi, with his full name Nizâm-ud-Din Abû Muḥammad Ilyâs bin Yûsuf bin Mu'ayyid ul-Ganjawi مؤید بن یوسف بن محمد الیاس. He was born in A.H. 535 = A.D. 1140 and died, according to reliable authorities, A.H. 599 = A.D. 1202.

Beginning:—

هر که از روی خود روی به یزدان آرد

لطف یزدانش همی تصفیه غفران دارد

The diwân consists chiefly of Qasîdahs (fol. 1<sup>b</sup>-12<sup>a</sup>) without any alphabetical order. The Gazals in alphabetical order begin thus on fol. 27<sup>b</sup>:—

معشوق زهره رخ که دلم کرد مبتلا      فویاد از آن دو فرگس جادوی او مرا

The MS., an incomplete one, is written in fair Nasta'liq within gold and coloured-ruled borders. Folios have been misplaced in several places.

Several notes in the MS. say that this copy once belonged to Maulavi Muhammad Mazhar, son of Maulavi Gulâm Subhân Khân Bahâdur, Qâḍî-ul-Quḍât of Bengal, son of Maulavi Muḥammad Wâjîd, of Pandwah in Hugli.

Not dated, apparently 18th century.

## No. 295.

fol. 385; lines 19; size  $11\frac{1}{2} \times 7$ ;  $7\frac{1}{2} \times 3\frac{3}{4}$ .

خمسة نظامی

KHAMSÂH-I-NIZÂMÎ.

A very interesting and valuable copy of the five poems of Nizâmi.

1. مخزن الاسرار Makhzan-ul-Asrâr.

A mystic poem, composed A.H. 572 or 573 = A.D. 1176 or 1177 and dedicated to Fakhr-ud-Din Bahrâm Shâh (d. A.H. 622 = A.D. 1225), son of Dâ'ûd, king of Armenia and Rûm.



Beginning:—

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ هست کاید در گنج حلیم

Lithographed, Lucknow, 1869, 1872, and with a commentary, 1881; Cawnpur, 1869. Edited by H. Bland, London, 1844.

2. خسرو و شیرین *Khusrau wa Shirin*. The loves of *Khusrau* and *Shirin*, composed A.H. 576 = A.D. 1180.

Beginning, fol. 33<sup>b</sup>:—

خدایوندا در توفیق بکشی نظمی را ره تحقیق بدمی

Lithographed at Lahore, A.H. 1288.

3. لیلی و مجنون *Layli wa Majnūn*. A poem on the loves of *Layli* and *Majnūn*, composed A.H. 584 = A.D. 1188 and dedicated to *Shirwān Shāh* (d. A.H. 584).

Beginning, fol. 112<sup>b</sup>:—

لی نام تو بهترین سر اغاز بی نام تو نامه کی کنم باز

Edited, Lucknow, 1870 and 1888.

4. هفت پیکر *Haft Paykar*, or "The Seven Stories" related by the seven favourites of the king, *Bahrām Gār*, hence its other name *قصه بهرام گور*.

Beginning, fol. 173<sup>b</sup>:—

لی جهان دیده بود خویش از تو هیچ بودی نبود پیش از تو

The poem was written for 'Alā-ud-Dīn Karb Arstān, a descendant of *Aqshānqar Ahmadī*. He was governor of *Marāghah*, where he was besieged in A.H. 602 = A.D. 1205. See *Kāmil*, Vol. XII, p. 156, and Vol. X, p. 483. It was completed 14th *Ramādān*, A.H. 593 = A.D. 1196.

Lithographed in Bombay 1849, and Lucknow A.H. 1290. One of the Seven Tales was published with a German translation by F. von Erdmann in his "*Behramgur und die Russische Fuertentochter*," *Kasan*, 1844.

5. اسکندر نامه *Iskandar Nāmah* or "The Book of Alexander."

The poem is divided into two parts; the first part, called *Sharaf Nāmah-i-Iskandari*, or *Iskandar Nāmah-i-Barri*, treats of *Alexander* as a conqueror, and records his battles on land. The second part, entitled variously *Khīrad Nāmah-i-Iskandari*, *Iqbāl Nāmah-i-Iskandari* or *Iskandar Nāmah-i-Bahri*, describes the king as a prophet and philosopher, and relates his adventures at sea.

The first part, dedicated to Nuṣrat-ud-Dīn Abū Bakr (A.H. 587-607 = A.D. 1191-1210) and completed in A.H. 597 = A.D. 1200, begins thus on fol. 244<sup>b</sup> :—

خدایا جهان بادشاهی تراست ز ما خدمت آید خدائی تراست

The second part dedicated to Malik Qāhir 'Izz-ud-Dīn Mas'ūd (A.H. 607-615 = A.D. 1210-1218) begins thus on fol. 335<sup>b</sup> :—

خرد هر کجا گنجی آرد پدید ز نام خدا سازد آنرا کلید

The first part of the Iskandar Nāmāh was edited with a commentary in Calcutta, 1812, and reprinted in 1825. The text was printed in Calcutta, A.H. 1269, and lithographed with marginal notes in Lucknow, A.H. 1282, and in Bombay, 1277 and 1292. Extracts from the first part will be found in Franz von Erdmann's work "De Expeditione Russorum Berdaam versus," Casan, 1826, and in Charmoy's "Expédition d'Alexandre contre les Russes, 1829.

The whole of the first part has been translated into English by Captain H. W. Clarke, London, 1881.

The second part was edited, under the title of Sikandar Nāmāh-i-Bāhri, by Dr. Sprenger, Calcutta, 1852 and 1869.

This valuable copy is written in beautiful fine Nasta'liq within four gold and coloured borders with finely illuminated frontispieces and 'Unwāns at the beginning of each poem. The headings are illuminated and written in blue throughout the copy. The following folios contain full page miniatures in the best Persian style :—1<sup>b</sup>, 2<sup>a</sup>, 15<sup>b</sup>, 32<sup>a</sup>, 48<sup>a</sup>, 70<sup>b</sup>, 87<sup>a</sup>, 124<sup>a</sup>, 137<sup>b</sup>, 150<sup>a</sup>, 167<sup>b</sup>, 200<sup>a</sup>, 207<sup>b</sup>, 211<sup>a</sup>, 215<sup>a</sup>, 219<sup>b</sup>, 226<sup>a</sup>, 231<sup>a</sup>, 260<sup>a</sup>, 277<sup>b</sup>, 294<sup>a</sup>, 297<sup>b</sup>, 343<sup>b</sup>, 356<sup>a</sup>, 369<sup>a</sup>, 384<sup>b</sup> and 385<sup>a</sup>.

Dated A.H. 941.

## No. 296.

fol. 123; lines 9; size 8½ × 4½; 5½ × 3.

مخزن الاسرار

MAKHZAN-UL-ASRĀR.

Another copy of Nizāmi's Makhzan-ul-Asrār. The date of composition of the poem given here, fol. 123<sup>b</sup>, is A.H. 559 = A.D. 1163.

Beginning :—

هست کلید در گنج حکیم      بسم الله الرحمن الرحيم



Written in large and legible Nasta'liq within red-ruled borders, with the headings in red. The first 34 folios contain copious notes and annotations.

Dated Bihâr, 16 Rabi' I, A.H. 1041.

Scribe: عبد الواحد.

### No. 297.

fol. 63; lines 15; size  $10\frac{1}{4} \times 6\frac{1}{4}$ ;  $5\frac{1}{2} \times 2\frac{3}{4}$ .

دیوان اثیر اخسیکتی

DÎWÂN-I-AŞÎR AKHSİKATÎ.

The lyrical poems of Maulânâ Aşîr-ud-Dîn of Akhsikat (on the river Jaxartis in Fargânah) مولانا اثیر الدین اخسیکتی, a disciple of Shaykh Najm-ud-Dîn Kubrâ (d. A.H. 618 = A.D. 1221) and a panegyrist of Sultân Arslân bin Tugrul (A.H. 555-571 = A.D. 1160-1175) and Qizil Arslân (A.H. 581-587 = A.D. 1185-1194). Aşîr died in A.H. 608 = A.D. 1211.

The diwân, consisting of Qasîdahs, Ġazals and Qit'ahs, begins thus:—

بداد خازن هاسرن همه ذخایر معدن      نشاند دامن گردون همه جواهر کوکب

The folios are misplaced in many places and the proper order should be:—fol. 1<sup>b</sup>-21<sup>b</sup>, 26<sup>a</sup>-29<sup>b</sup>, 22<sup>b</sup>-25<sup>b</sup>, 30<sup>a</sup>-43<sup>b</sup>, 45<sup>a</sup>, 44<sup>a</sup>, 46<sup>a</sup>-62<sup>b</sup>.

Written in good Nasta'liq within gold and coloured-ruled borders with illuminations at the beginning and end of the copy.

Not dated, apparently 16th century.

### No. 298.

fol. 40; lines 8; size  $8\frac{1}{4} \times 5$ ;  $6\frac{1}{4} \times 4$ .

نصاب الصبیان

NIŞÂB-US-ŞIBYÂN.

The well-known versified Arabic-Persian Vocabulary of Mullâ Muḥammad Badr-ud-Dîn, better known as Abû Naşr of Farâb in Sijistân ملا محمد بدر الدین المعروف به ابو نصر فارابی. He flourished in the reign of Bahrâm Shâh, who began to rule in Sistân, A.H. 611 = A.D. 1215. Abû Naşr was still alive in A.H. 617 = A.D. 1230, the year in which he completed the present work.

Beginning:—

همی گوید ابو نصر فراہی      نصیبم را بخوان گر علم خواہی



The work consists of 220 bayts. The Arabic and Persian words used in the text are represented by the letters ع for Arabic and ف for Persian.

The work has been frequently published, once in Calcutta, 1819. Written in Nim-Shikastah.

Not dated, apparently 18th century.

### No. 299.

fol. 272; lines 11; size  $7 \times 5$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

#### مثنویات عطار

#### MAṢNAWĪYĀT-I-'AṬṬĀR.

A collection of the four Maṣnawīs of the celebrated mystic and profound Sūfī poet Abū Ḥāmid Muḥammad bin Abū Bakr Ibrāhīm Farīd-ud-Dīn 'Aṭṭār of Nishāpūr ابو محمد محمد بن ابوبکر ابراهيم فرید الدین عطار النیسابوری, who was born A.H. 513 = A.D. 1119, and was killed by the Mughals A.H. 627 = A.D. 1229.

Contents:—

I. *Khīyāṭ Nāmāh*, beginning on fol. 1<sup>b</sup>:—

بنام آنکه هستی زو نشان یافت      نفوس ناطقه زو نور جان یافت

It is divided into ten chapters, فصل, enumerated by Sprenger, p. 356.

II. *Haft Wādi*, beginning on fol. 46<sup>b</sup>:—

حمد پاک از جان پاک آن پاک را      کو خلافت داد مشیت خاک را

III. *Waṣlat Nāmāh*, beginning on fol. 77<sup>b</sup>:—

ابتدا کردم بنام کردگار      صانع هفت و شش و پنج و چهار

IV. *Jauhar-ud-Dāt*. This is only the first of the three daftars of the *Jauhar-ud-Dāt* and is incomplete. Beginning, fol. 154<sup>b</sup>:—

بنام آنکه نور جسم و جانست      خدای آشکرا و نهانست

The first three Maṣnawīs (fol. 1<sup>b</sup>-153<sup>a</sup>) are written in ordinary Nasta'liq, inclined towards Naskh, by صلاح کشمیری, and are dated A.H. 1203. The last, written in Ta'liq, breaks off with the verse

تو هم در خورد خود میگوئی اسرار      که هر کس می نباشد مرد این کار

## No. 300.

fol. 800; lines 15; size  $10 \times 6\frac{1}{2}$ ;  $7 \times 4$ .

مثنویات عطار

## MAṢNAWĪYĀT-I-'AṬṬĀR.

A collection of another Maṣnawī of 'Aṭṭār:—

I. گل خسرو, Gul Khusrāu, beginning on fol. 1<sup>b</sup>:—

بنام آنکه کنج جسم و جان ساخت طلسم گنج و جان هر دو جهان ساخت

II. مظهر المعائب, Maẓhar-ul-'Ajā'ib, beginning on fol. 293<sup>b</sup>:—

آفرین جان آفرین بر جان جان زانکه هست او آشکوار و نهان

III. اسرار نامه, Asrār Nāmah, beginning on fol. 535<sup>b</sup>:—

بنام آنکه جانرا نور دین داد خرد را در خدا دانی یقین داد

This poem ends with a colophon where the title of the work is wrongly given as گل و خسرو.

IV. منطق الطیر, Manṭiq-ut-Ṭayr, beginning on fol. 644<sup>b</sup>:—

آفرین جان آفرین پاک را آنکه جان بخشید و ایمان خاک را

This poem, composed, according to Rieu, Suppl. No. 235, ii, A.H. 583 = A.D. 1187, is divided into thirty sections. Lithographed in Lucknow A.H. 1288, and Bombay A.H. 1280. Edited by Garcin de Tassy, Paris, 1857.

Written in Indian Nasta'liq with the headings in red. The last Maṣnawī is written on blue papers.

Not dated, apparently 18th century.

Scribe:—حاتم الدین.

A seal of سید احمد رضا dated A.H. 1251 is found at the beginning and end of the copy.

## No. 301.

fol. 137; lines 16; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$ .

منطق الطیر

## MANṬIQ-UT-ṬAYR.

A badly damaged copy of 'Aṭṭār's Manṭiq-ut-Ṭayr.

Written in a careless Nīm Shikastah with the headings in red.

Foll. 1-2, 8-9 and 129-137 are supplied in a later hand.

Not dated, apparently 17th century.

The last folio contains a colophon dated Saturday, Jumādā II.

A.H. . . . 44, by شیخ نور الله بوهاری.

## No. 302.

fol. 301; lines 21; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

مظهر العجائب

MAZHAR-UL-'AJÂ'IB.

A copy of 'Attâr's Mazhar-ul-'Ajâ'ib.

Written in fair Nasta'liq within ruled borders with an illuminated but faded frontispiece. The headings are written in red throughout the copy. Marginal notes are occasional. Foll. 279-295 are written in a later hand. The date of transcription, given in the colophon, has been erased by some mischievous hand, but apparently the copy was transcribed in the 18th century.

Foll. 1 and 295-301 are considerably damaged.

## No. 303.

fol. 8; lines 13; size  $8 \times 4\frac{1}{2}$ ;  $6 \times 2\frac{1}{2}$ .

پند نامه

PAND NÂMAH.

A slightly defective copy of the most popular of all the poems of 'Attâr.

Beginning:—

حمد بپسند مرخداى پاک را      آنکه ایمان داد مشقت خاک را

The poem has been repeatedly printed in Calcutta, Lucknow, Lahore, Boulak and Constantinople. It was edited by J. H. Hindley, London, 1809, and translated into French by S. de Sacy, Paris, 1819, and into German by G. H. F. Nesselmann.

Written in good Indian Nasta'liq with the headings in red. Spaces for headings are left blank in some places.

Not dated, apparently 19th century.

## No. 304.

fol. 61; lines 15; size  $12 \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

دیوان کمال اسمعانی

DÎWÂN-I-KAMÂL-I-ISFAHÂNÎ.

A small collection of the lyrical poems of Kamâl-ud-Din Ismâ'il bin Jamâl-ud-Din Muhammad bin 'Abd-ur-Razzâq ul-Isfa-



كمال الدين اسماعيل بن جمال الدين محمد بن عبد الرزاق اصفهاني hāni, who gained the immortal fame of خلاق المعاني or the inventor of new senses or ideas, and fell in the general massacre of the inhabitants of Isfahān by the Mughals A.H. 635 = A.D. 1237.

This copy begins with the Ġazals intermixed with a few Qaṣīdah:—

گل ز رشک تو پیرهن بدرد زوی تو پرده بر سمن بدرد

Rubā'is, beginning on fol. 38<sup>a</sup>.

The copy ends with a statement in prose, written in the same hand as the MS. itself, to the effect that when the poet fell in the general massacre of Isfahān, he wrote the following Rubā'i on the wall with his blood:—

دل خون شد و شرط جانگدازی این است  
در مذهب او کمینه بازی این است  
با این همه هم هیچ نمی یارم گفت  
شاید که ترا بنده نوازی این است

Written in fair Nasta'liq within gold-ruled borders with the headings in red.

Not dated, apparently 18th century.

The MS. is worm-eaten and damaged towards the end.

### No. 305.

foll. 321; lines 13; size  $8\frac{3}{4} \times 5\frac{1}{4}$ ;  $6 \times 3\frac{1}{2}$ .

دیوان جلال الدین رومی

DĪWÂN-I-JALÂL-UD-DĪN RŪMÎ.

Usually styled Dîwân-i-Shams-i-Tabriz.

It is said that Maulânâ Jalâl-ud-Dîn Rûmî مولانا جلال الدین رومی who was born on the 6th of Rabi' I, A.H. 604 = A.D. 1207, and died 10th Rajab, A.H. 712 = A.D. 1312, wrote this dîwân, in which he adopted the takhalluṣ Shams after the name of his spiritual guide Shams-ud-Dîn Tabriz (died, according to Jâmi's Nafahât, p. 539, in A.H. 645 = A.D. 1247 and according to others in A.H. 660 = A.D. 1261). Maulânâ Rûmî adopted the poetical titles of مولوی and خاموش - خمشی - رومی. Select poems have been edited with a translation in German verse by V. von Rosenzweig, Vienna, 1838. An edition has been lithographed in Lucknow, 1878, with the title Dîwân-i-Hadrat-i-Shams Tabriz.

Beginning with Gazals in alphabetical order:—

لی بگفته بردم اسرارها ای برلی بنده پخته کارها

Rubā'is without any order, fol. 302<sup>a</sup>.

Written in Indian Nasta'liq. Spaces for headings are left blank.

The MS. was copied on the 24th Šafar, A.H. 1140, the tenth year of Muḥammad Shāh's reign, at Thānah Rāngā Mātī, for one Khādim 'Alī Khān Thānāhdār (whose name has been disfigured by some mischievous hand).

### No. 306.

fol. 339; lines 14; size  $10 \times 6\frac{1}{4}$ ;  $7\frac{1}{4} \times 4$ .

#### THE SAME.

Another copy of Jalāl-ud-Dīn Rūmī's diwān, beginning as in Sprenger, p. 497:—

آمد بت میخانه تا خانه برد ما را بنمود بهار نو تا تازه کند ما را

This copy consists of Qit'ahs, fol. 1<sup>b</sup>; Gazals in alphabetical order, fol. 24<sup>a</sup>; Rubā'is fol. 316<sup>b</sup>.

Written in ordinary Indian Nasta'liq within ruled borders with the headings in red.

Dated Sunday, the 2nd Ramaḍān, A.H. 1265.

The first twenty folios have a worm hole.

### No. 307.

fol. 298; lines 95; size  $11\frac{1}{2} \times 7\frac{1}{4}$ ;  $7\frac{1}{4} \times 4\frac{1}{4}$ .

مثنوی مولانا جلال الدین رومی

#### THE MAṢNAWĪ OF JALĀL-UD-DĪN RŪMĪ.

The very popular Maṣnawī of Maulānā Jalāl-ud-Dīn Rūmī.

The Maṣnawī representing the true inward meaning of the holy sayings of God and the Prophet, illustrated in the form of anecdotes, is esteemed as the standard text of the Šūfis. It is divided into six daftars as follows:—

I. Beginning as usual:—

بشنواز نی چون حکایت میکند روز جدائی ها شکایت میکند

II. Beginning on fol. 47<sup>b</sup>:—

مدتی این مثنوی تاخیر شد مهلتی بایست تا خون شیر شد

III. Beginning on fol. 90<sup>a</sup>:—

لی ضیاء الحق حسام الدین بیلر این سیم دفتر که سنت شد سه بار

IV. Beginning on fol. 145<sup>b</sup>:—

لی ضیاء الحق حسام الدین تولی که گذشت از مه بفورت مثنوی

V. Beginning on fol. 191<sup>a</sup>:—

شه حسام الدین که نور انجم است طالب آغاز سفر پنجم است

VI. Beginning on fol. 244<sup>a</sup>:—

لی حیات دل حسام الدین بسی میل میجو شد بقسم سادسی

Each daftar is preceded by a preface.

The text has been printed in Bombay A.H. 1262, 1266, 1273, 1280 and 1294; in Lucknow, A.H. 1282; in Tabriz, A.H. 1264; in Boulak, with a Turkish translation by Ismâ'il Anqirawî, in A.H. 1251 and 1268; in Constantinople, A.H. 1289, and in Cawnpur in six volumes. An Arabic commentary, in six volumes, has been printed in Egypt, A.H. 1250, by Shaykh Yûsuf bin Ahmad. For commentaries on the Maṣnawî see Hâj. Khal., Vol. V, p. 375.

Written in minute and neat Nasta'liq within four gold-ruled columns with the headings in red.

Each daftar begins with a sumptuously illuminated double-page 'Unwân and a head-piece. Two half-page illuminations are found on foll. 243<sup>b</sup>-244<sup>a</sup>.

Dated, on fol. 189<sup>b</sup>, A.H. 1095.

Scribe: — محمد حسن شیرازی.

## No. 308.

fol. 502; lines (centr. col.) 15, (margl. col.) 15; size 7½ × 4½; 6 × 3.

### THE SAME.

Another copy of the same Maṣnawî. The six daftars begin respectively on foll. 1<sup>b</sup>, 81<sup>b</sup>, 151<sup>b</sup>, 246<sup>b</sup>, 320<sup>b</sup> and 406<sup>b</sup>. The preface to the first daftar is wanting.

Fol. 501, belonging to the poetical works of Sa'di, is wrongly inserted in the copy.

Written in minute Nasta'liq within gold-ruled columns with the headings in red. Each daftar contains an illuminated 'Unwân.

Dated Jumâdâ II, A.H. 1101.

Scribe: — نصیر الدین حسینی.



## No. 309.

fol. 440; lines (centr. col.) 11, (margin. col.) 24; size  $8 \times 4\frac{1}{4}$ ;  $6 \times 3\frac{1}{4}$ .

## کلیات سعدی

## KULLIYÂT-I-SA'DÎ.

A complete collection of the prose and poetical works of the famous *Shaykh* *Musharrif-ud-Din Muṣliḥ bin 'Abd Ullah Sa'di Shirāzi* شیرازی who was born about A.H. 580 = A.D. 1184 and died A.H. 690 = A.D. 1291 or A.H. 691 = A.D. 1292.

The *Kulliyât* has been printed and lithographed in Calcutta, 1791-1795, by J. H. Harrington, in two volumes; in Bombay, A.H. 1226, 1267, 1280, etc; Dihli, A.H. 1269; Cawnpore, A.H. 1280; Lucknow, A.H. 1287; Tabriz, A.H. 1257 and 1264; Teheran, A.H. 1263 and 1268; etc.

The present copy of the *Kulliyât* begins with the preface of 'Alī bin Ahmad bin Abū Naṣr bin Bisutūn, who collected and arranged the works of Sa'di in A.H. 726 = A.D. 1325, and subsequently improved the same in A.H. 734 = A.D. 1333.

Beginning:—

شکر و سپاس معبودی را جلت قدرته الخ \*

I. رساله اول در تقریر دیباچه, beginning on fol. 3<sup>a</sup>:—

سپاس بی عدد و ستایش بی نهایت آفریدگار را جل جلاله \*

II. رساله دوم در مجلس پنجگانه, beginning on fol. 7<sup>b</sup>:—

الحمد لله الذي خلق الوجود من العدم \*

It is divided into five *majlises*, which begin respectively on foll. 7<sup>b</sup>, 9<sup>b</sup>, 11<sup>b</sup>, 13<sup>a</sup> and 15<sup>a</sup>.

III. رساله سوم در سوال صاحب دیوان, beginning, fol. 48<sup>a</sup>:—

صاحب صاحب قران خواجه زمان نیکو سیرت و صورت الخ \*

IV. رساله چهارم در عقل و عشق, beginning, fol. 49<sup>b</sup>:—

سالك راه خدا بادشه ملك سخن \*

V. رساله پنجم در نصیحت ملوک, beginning, fol. 51<sup>a</sup>:—

الحمد لله الكافي حسب التخليق الخ \*

VI. The sixth *Risālah*, wrongly styled رساله ... در سوال صاحب دیوان, begins on fol. 25<sup>b</sup> (margin).

The usual three parts of this Risâlah, into which it is divided, are as follows: (1) ملاقات سلطان ابا تا, on fol. 25<sup>b</sup>; (2) در حکایت انکیا نو, on fol. 26<sup>b</sup>; and (3) حکایت ملک شمس الدین تازیگو, on fol. 27<sup>b</sup>.

VII. Gulistân on foll. 28<sup>a</sup>-48<sup>b</sup>, 54<sup>a</sup>-102<sup>a</sup>, and 112<sup>a</sup>-113<sup>b</sup>. For editions, translations and other particulars see other catalogues.

VIII. Bûstân on foll. 102<sup>b</sup>-111<sup>b</sup>, 114<sup>a</sup>-195<sup>b</sup>. For particulars see other catalogues.

IX. قصاید فارسی. Persian Qasîdahs, beginning on fol. 195<sup>b</sup> :—

• شکر و سپاس نعمت و منت خدایرا

X. مرثیہ or the Elegies, on fol. 223<sup>a</sup>, beginning :—

• دل شکسته که مرهم کند دگر بارش

XI. قصاید عربی Arabic Qasîdahs, fol. 227<sup>b</sup>, beginning :—

• جست یحصن ( بجفنی ) المدافع تجری

XII. ملمعات, beginning on fol. 233<sup>b</sup> :—

• وقتها یک دم بر آسودی ندم النعم

XIII. ترجیعات, fol. 238<sup>b</sup>, beginning :—

• ای سر بلند قامت دوست

XIV. طیبات, on fol. 254<sup>b</sup>. It is preceded by Bisutûn's preface (fol. 244<sup>b</sup>-246<sup>a</sup>) with which the copy begins. The preface here is followed by a versified alphabetical index to the four collections of the poet's lyrical poems, viz. the Tayyibât or ornamented poems; the Badâ'i' or ornate Gazals, the Khawâtîm or precious Gazals, and the Gazaliyât-i-Qadîm or early Gazals.

The Tayyibât, arranged in alphabetical order, begin thus :—

• اول دفتر بنام ایرد دانا النعم

XV. بدایع, alphabetically arranged, begin on fol. 343<sup>b</sup> :—

• الحمد لله رب العالمین علی

XVI. خوانیم, in alphabetical order, begin on fol. 368<sup>a</sup> :—

• سپاس و حمد بی پایان خدا را النعم

XVII. غزلیات قدیم, in alphabetical order, beginning on fol. 380<sup>b</sup> :

• با فراقت چند سازم برگ نغنائیم نیست

XVIII. مقطعات, not in alphabetical order, beginning :—

• نضواهی کز بزرگان جور بینی

XIX. صاحبیه An ethical poem dedicated to Šāhib-i-Diẓwān, preceded by a preface which begins thus:—

الحمد لله على نعمته و ايدى \*

The poem itself begins thus, on fol. 409<sup>a</sup>:—

الها قادرا پروردگارا کریمنا منعما آمرزگارا

XX. خبیثات or obscene poems, beginning with a preface in Arabic, on fol. 416<sup>b</sup>.

قال السعدي الرضوي بعض انبياء الملوك \*

The poem begins thus:—

آن شنیدی که در بلاد شمال الخ \*

XXI. رباعیات, fol. 430<sup>b</sup>, beginning:—

دل میرود و دیده نمی باید دوخت \*

XXII. فردیات or detached verses, beginning on fol. 439<sup>b</sup>:—

گمان مبر که جهان اعتماد را شاید \*

Written in beautiful minute Nasta'liq within gold and coloured-ruled borders with richly illuminated 'Unwāns in the beginning of each section. The headings are written within gold ornamentalations. An illumination at the beginning contains the names of all the works in the MS.

Not dated, apparently 16th century.

## No. 310.

fol. 154; lines 12; size 8½ × 5; 4½ × 2.

بوستان

BŪSTĀN.

An exceedingly valuable copy of Sa'dis Būstān.

Beginning as usual:—

بنام خداوند جان آفرین الخ \*

Written in the most elegant Persian Nasta'liq hand on thick gold-sprinkled papers of the best quality with an illuminated head-piece. The headings are written on gold grounds throughout the copy.

The last folio bears an old, but hopelessly faded, seal which some person, however, very boldly pretends to have deciphered thus:—

Seal



محمد صالح القزويني الفاكاني ... خادم خاص بركة فلک پليگا تاج  
بخش سلاطين زمين سلطان محمد غياث الدين بلبن ادام الله ملكه و سلطنته \*

In the above note the writer ventures to suggest that the seal belongs to one Muḥammad Ṣāliḥ Qazwini, a favourite attendant of Sultān Muḥammad Ḡiyāṣ-ud-Dīn Balban, who, as we know, reigned from A.H. 664-686 = A.D. 1265-1287. Perhaps the author of the above note did not know that the Persian Nasta'liq handwriting in which this MS. is written was invented only in the 8th century A.H. Again the scribe of the copy Mahmūd Nishā-pūri شاه محمود نيشابورى is a well-known calligrapher. He was a pupil of his maternal uncle Mullā 'Abdī, who was himself a pupil of the celebrated calligrapher Sultān 'Alī of Mashhad. Mahmūd adopted the Takhalluṣ Mukhlis and was still alive in A.H. 957. It is therefore evident that this MS. was written about that time.

### No. 311.

fol. 300; lines 15; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

ديوان سعدى

DĪWÂN-I-SA'DĪ.

A large collection of Sa'dī's lyrical poems consisting of Qasīdahs, Gazals, Qit'ahs and Rubā'is without any order.

Beginning:—

الحمد لله رب العالمين على ما ذكر من نعمته عز اسمه و علا

Written in ordinary Indian Ta'liq.

Dated Friday, 29th Jumādā I, A.H. 1141.

### No. 312.

fol. 233; lines 9; size  $15 \times 8\frac{1}{2}$ ;  $9 \times 4\frac{1}{2}$ .

گلستان

GULISTÂN.

A copy of Sa'dī's Gulistân, written in bold but ordinary Nasta'liq on coloured papers, with a faded head-piece and double-page 'Unwân of modern taste and design. It contains a few coloured drawings of poor Indian style.

Dated A.H. 1160.

Scribe:—مرزا محمد علي مرصع رقم.

The epithet مرصع رقم after the scribe's name at once suggests that he was a calligrapher of no little distinction. It is to be noticed, however, that the copy is not free from many orthographical and clerical mistakes, while the hand-writing is so ordinary and void of calligraphic beauties, that one cannot attribute it to a scribe skilled in the art.

Several seals (partly faded) and predated notes (without the writers' names) are found at the beginning and end of the MS. Seals  
notes  
✓

The author of the first note on the title-page says that he received the MS. from the library of Khân Khânân Bairam Khân Bahâdur, who, as is known to us, was the most distinguished general and prime minister of Akbar, and died in A.H. 968. This note is followed by a seal of a certain noble of Muhammad Shâh's time (A.H. 1131-1161) whose name faintly reads as مظفر خان. Another note on the same page says that the MS. was purchased for one hundred rupees at the time of the treaty between Muhammad Shâh and Nâdir Shâh (this treaty was concluded in A.H. 1152). The third note is dated 25th Rajab A.H. 1155. The last note pretends to suggest that the MS. once belonged to the library of Shâh 'Âlam Bahâdur Shâh (A.H. 1119-1124).

The last page bears a seal and a note of Muhammad Shâh's time.

A fragment of a commentary on the first two or three pages of the work, ending abruptly with an explanation of the line تسیم جسیم نسیم and written in a minute Nim Shikastah, is found on the margins of foll. 2<sup>b</sup>-4<sup>b</sup>.

Some folios at the beginning have been misplaced. The right order should be 1, 2, 4, 3, 6, 5, 7.

### No. 313.

foll. 104; lines 15; size  $8\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

شاکرستان

#### SHAKARISTÂN.

A commentary on Sa'di's Gulistân, by Muhammad Sa'id محمد سعید who, according to his own statement in the preface here, completed it in A.H. 1097 — A.D. 1685.

Beginning:—

ستایش فراوان و نیشابی بی پایان دلوریز سزا ست الخ •



The copy is defective towards the end and the concluding lines in which, according to Rieu ii, p. 607, the date of completion, is given A.H. 1095, are wanting.

Written in careless Indian Nasta'liq.

Not dated, apparently 19th century.

### No. 314.

fol. 110; lines 17; size  $11 \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 5\frac{1}{2}$ .

معادن الرضا

MA'ÂDIN-UR-RIDÂ.

A commentary on the famous Haft Band or the Seven Stanzas of Maulânâ Kamâl ud-Dîn Hasan Kâshî (d. A.H. 710 = A.D. 1310), who flourished during the time of Sultân Muḥammad Khudâ Bandah (A.H. 703-716 = A.D. 1303-1316), by one who designates himself, fol. 2<sup>b</sup>, simply as Asgar, احقر اصغر, which seems to be his poetic title or a part of his name. He wrote it by desire of one Nawwâb Hasan Ridâ Khân, and completed it in A.H. 1197 = A.D. 1782, for which year the title forms a chronogram: see fol. 110<sup>b</sup>.

Beginning with a Preface:—

- کلامیکہ مطلع و مقطعش بتعلیہ مبدائی رفیع مجلی و مزین است النعم

The original text is written in red. Fair Nasta'liq.

Not dated, apparently 19th century.

The name "Syed Safdar Nawab" appears on fol. 1<sup>a</sup>.

### No. 315.

fol. 524; lines (centre col.) 17; (margl. col.) 32;

size  $11 \times 6\frac{1}{2}$ ;  $9\frac{1}{2} \times 4\frac{1}{2}$ .

کلیات خسرو

KULLIYÂT-I-KHUSRAU.

A. Centre-columns. A very large collection of Ġazals, with some Rubâ'is at the end, gathered from all the diwâns of Yamin-ud-Dîn Abu'l Hasan Amir Khusrâu امیر خسرو the most famous Persian poet in India, who died on 29th Dulqa'd, A.H. 725 = A.D. 1324. The Ġazals are arranged in alphabetical order, except the first twelve. The initial Ġazal, which forms the introductory Ġazal of some copies of the poet's third and fourth diwâns, as well as of some collections of his poems, begins thus:—

- ای ز خیال ما برون در تو خیال کی رسد النعم



The first alphabetical *Gazal* begins thus on fol. 4<sup>b</sup>:—

چه اقبالست این یارب که دولت داد رو ما را اله

Rubâ'is, without any order, begin on fol. 517<sup>b</sup>:—

پاکست خداوند کریم اکبر

It may be noticed here as remarkable that the arrangement in this copy exactly agrees with that of the copy noticed by Ethé, India Office Lib. Cat. No. 1188 (5).

*B. Marginal-column.* آینه اسکندری *Ā'inah-i-Iskandari*, composed A.H. 699 = A.D. 1299 in imitation of Nizāmi's *Iskandar Nāmah*, forming the *fifth* (or more commonly the *fourth*) part of *Khusrāu's* famous *Khamsah*. It is defective at the beginning and opens abruptly thus on fol. 2<sup>a</sup>:—

کلیدی ده ای دولت (کل) ساز اله

Fol. 125<sup>b</sup>. *Qirān-us-Sa'dayn*, "the conjunction of the two lucky planets," i.e. the meeting of Sultān Mu'izz-ud-Dīn Kayqubād of Dihli (A.H. 686-689 = A.D. 1287-1290) with his father Sultān Nāsir-ud-Dīn Buḡrā Khān of Bangālah in A.H. 688 = A.D. 1289 at Dihli.

Beginning:—

حمد خداوند سرایم نصرت

Lithographed, Lucknow, A.H. 1259, and edited with a commentary by Maulavi Qudrat Ahmad, Lucknow, A.H. 1261. For other commentaries see Sprenger, Oude Cat., p. 471.

Fol. 242<sup>b</sup>. *Duwalrāni Khidr Khān*, variously styled *دولرانی کتاب خضر خانی - قصه خضر خانی - خضر خانی*, or even *دولرانی* and also *عشقه* or *عشقیه*. A poetical narrative of the love adventures of Khidr Khān, son of 'Alā-ud-Dīn Muhammad Shāh Khilji (A.H. 695-715 = A.D. 1295-1315) and Duwalrāni, the daughter of Rāy Kārṇ, the Rājah of Gujarāt, dedicated to Sultān 'Alā-ud-Dīn, the father of the hero.

Beginning:—

سر نامه بقام آن خداوند

Fol. 328<sup>b</sup>. *Nuh Sipihr* or the nine spheres. A poetical description of the court of Quṭb-ud-Dīn Mubārak Shāh Khilji (who was killed A.H. 720 or 721 = A.D. 1320 or 1321), and of certain events of his reign, composed in A.H. 718 = A.D. 1318.

Beginning :—

خدا را کذب بر سر نامه یاد الهم •

Written in a fair Indian Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece. Dated, Ramadân, A.H. 1030. A note at the end says that the copy was transcribed at Lahore. It is worm-eaten in many places. The last folio is badly damaged.

### No. 316.

fol. 297; lines 17; size  $9 \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

دیوان خسرو

DÎWÂN-I-KHUSRAU.

An old and correct copy of Khusrâu's diwân containing a collection of the minor lyrical poems, gathered, as is usual in the poet's works, from all his diwâns. This collection, which is much smaller than the preceding one (A), begins likewise with the line  
لی ز خیال ما برون الهم.

The first alphabetical Gazal (fol. 4<sup>a</sup>) begins here thus :—

بشکفت غم این ریش جگر خوار ما را الهم •

Muqatta'ât, beginning on fol. 277<sup>a</sup> :—

لی که کار تو توبه و تقویست الهم •

Rubâ'is, fol. 282<sup>a</sup>, beginning :—

پاکست خداوند کریم اکبر الهم •

Written in a beautiful learned Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece. The original folios are mounted on new margins. The copy is worm-eaten throughout.

Not dated, apparently 16th century.

### No. 317.

fol. 201; lines (centre col.) 17; (margl. col.) 34;  
size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

خمسه خسرو

KHAMSÂH-I-KHUSRAU.

A bad and defective copy of Khusrâu's famous Khamsah. The first page begins with the romantic Maṣnawî شیرین و خسرو.



Shirin wa Khusrau, which forms the *second part* of the poet's Khamsah and which he wrote, A.H. 698 = A.D. 1298, in imitation of Nizâmi's Khusrau wa Shirin.

Beginning:—

خداوندا دلم را چشم بکشی الن •

The first page is immediately followed by the مطلع الانوار Maṭ-la'-ul-Anwâr, which forms the *first part* of the Khamsah and which was written, A.H. 698 = A.D. 1298, in imitation of Nizâmi's Maḥzan-ul-Asrâr. This poem is defective at the beginning and opens abruptly on fol. 2<sup>a</sup> with the line خاک ری از مابت مردم بود الن

Fol. 113<sup>b</sup>. مجنون و لیلای Majnûn wa Laylâ. The loves of Laylâ and Majnûn, in imitation of Nizâmi's Laylâ wa Majnûn. This poem forming the *third part* of the poet's Khamsah was, like the preceding two, completed in A.H. 698 = A.D. 1298.

Beginning:—

لی داد بدل خزینه راز الن •

Printed in Calcutta, 1811, 1818 and A.H. 1244. In Lucknow, A.H. 1286; it is also published in Lumsden's Persian Selections (Calcutta, 1828).

Fol. 150<sup>b</sup>. هشت بهشت Hasht Bihisht, styled here کتاب هفت گور, on the love adventures of Bahrâmgûr, in imitation of Nizâmi's Haft Paykar. This poem, forming in some copies the *fourth part* of Khusrau's Khamsah, and in others the *fifth*, was composed in A.H. 701 = A.D. 1301.

Beginning:—

لی کشایند خزانة جود الن •

The concluding portion of this poem and the entire Maḡnawî entitled آئینه اسکندری Â'inah-i-Iskandari, forming the *fifth* (or more commonly the *fourth*) part of the poet's Khamsah, and composed A.H. 699 = A.D. 1299, in imitation of Nizâmi's Iskandar Nâmah, are wanting. The two smaller and very rare Maḡnawîs منطق العشاق and روح العاشقین, which the poet wrote in addition to the famous Khamsah, and copies of which are extant in one or two European libraries, are also wanting in this collection.

Written in ordinary Indian Ta'liq with the headings in red. Folios have been misplaced in many places and several are missing. Catch-words have very often been omitted or cut off. The right order of the folios seems to be 1, 51-113, 2-5, 7-13, 6, 14-50, 114-201.

Not dated, apparently 19th century.



## No. 318.

\* foll. 236; lines 25; size  $10\frac{1}{2} \times 7$ ;  $7\frac{1}{2} \times 4\frac{1}{2}$ .

تحفة الصغر ووسط الحيات

## TUHFAT-UŞ-ŞİĞR AND WASAT-UL-HAYÂT.

I. Foll. 1-71. *تحفة الصغر* Tuḥfat-uş-Şiğr "The present of the early age." This is the first of the five diwāns of Khusrāu. It was completed about A.H. 670 or 671 = A.D. 1272. It consists of Qaṣīdahs, Qit'ahs, Ġazals, Maṣnawīs and Rubā'īs. The first folio containing the beginning portion of the prose preface to this diwān is wanting, and the first line on fol. 2<sup>a</sup> opens with the words  
و خور و بزرگ را.

The first Qaṣīdah begins thus on fol. 3<sup>b</sup> :—

خدای عزوجل ذر الجلال کن فیکون الخ \*

II. Foll. 72-236. *وسط الحيات* Wasat-ul-Hayât, or poems of middle life. This is the *second* diwān of the poet, completed about A.H. 685 = A.D. 1286. It consists of Qaṣīdahs, Tarjī'ât, Ġazals, Maṣnawīs and Rubā'īs.

Beginning with the usual prose preface :—

بفضل الله قد سطرت هذه الصفحات الخ \*

The first usual Qaṣīdah (fol. 78<sup>a</sup>) begins thus :—

حمد رانم بر زبان الله رب العالمین \*

The third, the fourth and the fifth called respectively *بقية نقيه*

*بقية نقيه* and *نهاية الكمال* are not found in this collection.

Written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece at the beginning of each diwān. Several gaps, spaces for which have been left blank, are found here and there in the MS. The copy is water-stained throughout and the earlier portion is very much affected. The first diwān is badly worm-eaten throughout. The MS. is separated from the original binding and is in a damaged condition.

Dated 4th Jumādā, A.H. 1012.

Scribe: — عبد الكريم بن عبد الجليل صديقي.

## No. 319.

fol. 111; lines 20; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

سام نامه

## SÂM NÂMAH.

A slightly defective copy of a poem, written in imitation of Firdausi's *Shâh Nâmah*, and treating of the exploits of Sâm, son of Narimân, and his love adventures with the Chinese princess Paridukht.

The MS. is defective at the beginning and opens abruptly thus:—

منم بر سر تخت گردان سپهر هم خشم جنگ است هم داد و مهر

The title of the work is not found in the text, but it is endorsed as *سام نامه خاجو*. The verse in Rieu's (Vol. II, p. 544) copy, containing the author's name *Khwâjû*, is not found in this copy. *Khwâjû*, as we know, is the name of a well-known poet, who died about A.H. 745 = A.D. 1344, and it is very doubtful if the poem is due to the authorship of the same *Khwâjû*, whose biographers make no mention of the *Sâm Nâmah*.

The story begins here with an account of Sâm's setting out on a hunting expedition, on fol. 1<sup>b</sup>:—

وزان روز تا روز فرخنده شاه که بنشست بر تخت زر با کلاه

and ends, like Rieu's copy, with an account of Sâm's return from *Khâwar* to the court of *Minûchîhr*.

Written in fair *Nasta'liq* within gold and coloured-ruled borders with a whole-page 'Unwân on fol. 1<sup>a</sup>. The headings are written in red throughout.

Not dated, apparently 17th century.

## No. 320.

fol. 428; lines 17; size  $6\frac{1}{2} \times 3\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

کلیات ابن یمن

## KULLIYÂT-I-IBN-I-YAMÎN.

The poetical works of *Amîr Fakhr-ud-Dîn Maḥmûd bin Amîr Yamîn-ud-Dîn Muḥammad ul-Musta'fi ul-Faryûmadî*, poetically known as *Ibn-i-Yamîn* امیر فخر الدین محمود بن امیر یمین الدین محمد who was a panegyrist to



the Sarbadârs of Khurâsân (A.H. 737-783 = A.D. 1337-1381) and died, according to several authorities, A.H. 745 = A.D. 1344.

Beginning:—

ای دیده در شناختن حال کائنات باید که باشدت نظسی از سران

Contents:—

Qasidâhs, fol. 1<sup>b</sup>; Muqatta'ât, fol. 103<sup>b</sup>; chronograms, fol. 214<sup>a</sup>; Gazals, fol. 220<sup>b</sup>; Rubâ'is, fol. 343<sup>a</sup>; two Maẓnawis, the first entitled رساله کز الحکمت, on fol. 370<sup>b</sup>, and the second, styled رساله کارنامه, on fol. 380<sup>b</sup>; Qit'ahs, fol. 391<sup>a</sup>. The preface compiled by an anonymous author in A.H. 756 = A.D. 1355, found in other copies at the beginning of the diwân, is found here on fol. 424<sup>b</sup>.

Written in minute Nasta'liq with the headings in red. Fol. 324 should follow fol. 303.

Copied by the order of Mirzâ Naẓîr-ud-Dîn Muhammad by Muhammad Fâdil, in Rajab, A.H. 1026. Two faint seals at the end. The MS. is slightly damaged.

### No. 321.

fol. 110; lines 17; size 8 × 5½; 6 × 3½.

دیوان سلمان

#### DÎWÂN-I-SALMÂN.

The lyrical poems of Khwâjah Jamâl-ud-Dîn Muhammad Salmân bin Khwâjah 'Alâ-ud-Dîn Muhammad, of Sâwah خواجه جمال الدین محمد سلمان بن خواجه علاء الدین محمد السامری, who flourished under the Ilkhâni rulers and died in A.H. 778 = A.D. 1376. For a discussion of the various dates assigned to the poet's death, see Bankipur Lib. Cat. i, No. 147, where the oldest known copy of the poet's Gazals is noticed.

This copy of the poet's diwân begins with a series of Tarjî'as thus:—

ما مریدان کوی خلمیزم سربمجد فرو نمی آریم

Gazals, arranged in alphabetical order, begin thus on fol. 8<sup>b</sup>:—

اگر حسن تو بکشد نقاب از چهره دعوی را

Rubâ'is, fol. 101<sup>a</sup>; Mu'ammiyât, fol. 110<sup>a</sup>.

The copy breaks off in the middle of the Mu'ammiyât.

Some select poems are published in Bland's "Century of Persian Gazals," No. 4, and in Erdmann, Zeitschriften der D.M.G., XV, pp. 758-772.



Written in good Nasta'liq within gold and coloured-ruled borders with illuminated 'Unwāns on foll. 1<sup>b</sup> and 8<sup>b</sup>.

Not dated, apparently 17th century.

Fol. 2<sup>a</sup> contains two seals of Wājid-ur-Rahmān, dated A.H. 1274.

### No. 322.

foll. 168; lines 15; size  $8\frac{1}{2} \times 5$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

قصاید سلمان

#### QASĪD-I-SALMĀN.

A collection of the Qasīdahs of Salmān without alphabetical order.

Beginning:—

از کبر اگرش طره بهم بر شده است

عارفش یاری ازین عارضه خوشتر شده است

Written in small Nasta'liq within gold and coloured-ruled borders with the headings written on gold-ground illuminated with floral designs. Two whole-page illuminated 'Unwāns at the beginning.

Folios are inter-mixed with each other throughout the copy.

Not dated, apparently 18th century.

### No. 323.

foll. 113; lines 15; size  $10 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

غزلیات سلمان

#### GAZALIYĀT-I-SALMĀN.

A collection of the Gazals of Salmān, arranged in alphabetical order.

Beginning as in Bankipur Lib. copy No. 147:—

اگر حسن تو بکشد نقاب از چهره دعوی را

بگل رضوان بر انداید در فردوس اعلی را

Written in good Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 18th century.

The fly-leaf is covered with seals and 'Anḍ-didāhs, the following of which are legible:—

- (1) A seal of Sayyid Kalim Ullah Khân, dated A.H. 1112.  
 (2) A seal of Sayyid Aḥmad, dated A.H. 1165.  
 (3) A seal of Sayyid Murtaḍā, dated A.H. 1223.  
 (4) A seal of Sayyid Asad 'Alī Khân Bahādur, dated A.H. 1240.

### No. 324.

fol. 155; lines 12; size  $7 \times 4$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

مهر و مشتری

MIHR-WA-MUSHTARĪ.

"The Sun and Jupiter." A romantic Maṣnawī by Shams-ud-Dīn Muḥammad 'Aṣṣār of Tabriz شمس الدین محمد عصار التبریزی, who flourished during the reign of the Ilqānī Sovereign Sulṭān Shaykh Uways (A.H. 757-776 = A.D. 1356-1374), and died in A.H. 784 = A.D. 1382. The poem was completed in Shawwāl, A.H. 778 = A.D. 1376.

Beginning:—

بنام پادشاه عالم عشق که نامش همت نقش خاتم عشق

Written in good Nasta'liq within gold and coloured-ruled borders with a double-page 'Unwān and an illuminated head-piece. The headings are written in red throughout the copy. The MS. is defective at the end.

Not dated, apparently 16th century.

### No. 325.

fol. 205; lines 14; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

دیوان حافظ

DĪWÂN-I-ḤĀFIZ.

A splendid copy of the lyrical poems of the celebrated Khwājah Shams-ud-Dīn Muḥammad, with the popular takhalluṣ Ḥāfiẓ of Shīrāz شمس الدین محمد حافظ شیرازی, who died A.H. 791 = A.D. 1388. For a detailed account of the poet and his work see Bankipur Lib. Cat. Vol. I, pp. 231-274, where a very rare and interesting copy of the poet's diwān has been described under No. 151.

**Text Editions.**—Calcutta, Fort William, 1791; reprinted, 1826; text with Sûdis' Turkish Commentary was edited by Brockhaus in 1854; by Rozenzweig, with a German metrical translation, 3 volumes, 1858, 1863 and 1864; with commentary by Fath 'Ali, Calcutta, 1858; by Major S. H. Jarrett, Calcutta, 1881; Persian text with two Turkish Commentaries, Constantinople, 1870; Persian Commentary by Sadiq 'Ali, Lucknow, 1876 and 1886. Lithographed in Calcutta, 1826; Bombay 1828, 1841 and 1883, besides A.H. 1267 and 1277; Cawnpur, 1831; Bulak, A.H. 1250, 1256 and 1281; Constantinople, A.H. 1257; Tabriz, A.H. 1257 and 1274; Tehran, A.H. 1258; Mashhad, A.H. 1262; Dehli, A.H. 1269 and 1888; Lucknow, A.H. 1283, 1285, 1876, 1879 and 1883; Lahore 1888.

This copy, consisting chiefly of *Gazals*, arranged in alphabetical order, begins as usual thus:—

اے یا ایہا السقی ادر کما و ناولہا  
کہ عشق آسان نمود اول ولی افتاد مشکلہا

Maṣnawī, fol. 192<sup>a</sup>; Muqatta'āt, fol. 197<sup>a</sup>; Rubā'is, fol. 204<sup>b</sup>.

Written in fair Nasta'liq on gold-sprinkled paper within gold and coloured-ruled borders with a profusely illuminated 'Unwān.

Not dated, apparently 16th century.

Scribe: د. د.

The fly-leaf at the beginning bearing several 'Arḍ-didāhs and seals is pasted over with paper.

## No. 326.

fol. 144; lines 17; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

### THE SAME.

Another copy of the same with the preface of Ḥāfiẓ's friend Muḥammad Gulandām who collected the poet's diwān after his death.

Beginning:—

حمد بے عدد و ثناء بے حد و سپاس بے قیاس

*Gazals* in alphabetical order, fol. 4<sup>b</sup>; Maṣnawī, fol. 139<sup>b</sup>; Muqatta'āt, fol. 141<sup>a</sup>; Rubā'is, fol. 143<sup>a</sup>.

Written in fair Nasta'liq within red-ruled borders.

Dated Jumāda II, A.H. . . . 37 (probably 1137). The last folio bears a seal of one Luṭf-ur-Raḥmān Ḥusaynī, dated A.H. 1216.



## No. 327.

fol. 99; lines 14; size  $9 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

دیوان مغربی

## DĪWÂN-I-MAGRIBĪ.

A good copy of the lyrical poems of Maulânâ Muḥammad Shīrīn, better known as Magribī مغربی شیرین, who was born at Nāin in Iṣfahān and died at Tabriz, A.H. 809 = A.D. 1406.

Beginning:—

خورشید رخت چو گشت پیدا      ذرات در کون شد هریدا

Gazals in alphabetical order, foll. 1<sup>b</sup>-69<sup>a</sup>; Muqatta'āt, foll. 69<sup>b</sup>-77<sup>b</sup>; Tarkīb-bands, foll. 77<sup>b</sup>-95<sup>a</sup>; Rubā'is, foll. 95<sup>a</sup>-99<sup>a</sup>.

Printed in Persia, A.H. 1280.

Written in beautiful Nasta'liq within gold and coloured-ruled borders with the headings in red and blue and a beautifully ornamented 'Unwān.

Not dated, apparently 17th century.

## No. 328.

fol. 352; lines 19; size  $17\frac{1}{2} \times 12$ ;  $9\frac{1}{2} \times 6\frac{1}{2}$ .

خاور نامه

## KHĀWAR NĀMAH.

A very valuable and exceedingly interesting copy of the Khāwar Nāmah, an epic poem in the measure and style of Firdausi's Shāh Nāmah, relating the warlike deeds of 'Alī in battles fought with Qubād the king of Khāwarān, and with other heathen kings, most of whom embraced Islām, by Shams-ud-Dīn Muḥammad bin Ḥusām-ud-Dīn, better known as Ibn-i-Ḥusām شمس الدین حسن بن حسام, who composed it in A.H. 830 = A.D. 1426, and died according to the best authorities in A.H. 875 = A.D. 1470.

Beginning:—

نخستین برین نامۀ دلکشای      سخن نقش بستم بزم خدای

This valuable copy is written in a very beautiful bold Nasta'liq within four gold-ruled columns with a profusely illuminated

'Unwân. It contains 146 highly finished illustrations of the best Indian style. The headings are written in red throughout.

Not dated, apparently 17th century A.H.

A note on the fly-leaf is dated A.H. 1231.

### No. 329.

fol. 258; lines 19; size  $12\frac{1}{2} \times 7\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

#### THE SAME.

Another copy of the Khâwar Nâmah with a biographical notice of the author prefixed to the text by Maulawî Şadr-ud-Dîn, the donor of this collection, beginning:—

احوال مصنف خاوار نامه - مولانا شیع محمد ابن جمال الدین الخ \*

The text begins as usual on fol. 3<sup>a</sup>.

Written in ordinary Nasta'liq with the headings in red. Additional verses written on the margins are found in several places. Slips containing verses are also found adjoined in several places.

Some folios are wanting at the end of the copy.

Not dated, apparently 19th century.

A note on the fly-leaf runs thus:—

اول اسازده سنه ۱۳۱۰ بنگله برای نقل کتاب هذا ذمه عبد الرحيم

نموده شد \*

### No. 330.

fol. 143; lines 17; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3$ .

دیوان قاسم انوار

DÎWÂN-I-QÂSİM ANWÂR.

The Dîwân of Sayyid Mu'in-ud-Dîn 'Alî ut-Tabrizî, known as Qâsim Anwâr سید معین الدین علی التبریزی المتخلص به قاسم انوار, born in A.H. 757 = A.D. 1356 at Sarâb in Âdarbâijân. He was a renowned saint as well as a poet of great eminence. He finally settled in Kharjird, in the district of Jâm, where he died in Rabi' I, A.H. 837 = A.D. 1433.

Beginning as in most copies:—

من بیچاره سودا زده سرگردانم که باوصاف خداوند سخن چون رانم

Beginning of the Gazals in alphabetical order, fol. 2<sup>a</sup>:—

ای صبح سعادت ز جبین تو هویدا الخ \*

Muqatta'ât, Tarkib-bands, etc., with occasional Turkish verses, fol. 125<sup>b</sup>; Maṣnawîs, fol. 126<sup>b</sup>; Rubâ'is, fol. 139<sup>a</sup>.

Written in fair small Nasta'liq within coloured-ruled borders.

Not dated, apparently 17th century.

The fly-leaf at the beginning bears a seal with the following inscription:—بود نور چشم محمد حسین.

### No. 331.

fol. 24; lines 12; size  $8\frac{1}{2} \times 5$ ;  $5 \times 2\frac{1}{2}$ .

حال نامه معروف به گوی و چوگان

HÂL NÂMAH, BETTER KNOWN AS  
GŪI WA CHAUGÂN.

An allegorical mystic Maṣnawî by Maulânâ 'Ârifî Harawî مولانا عارفی هروی, who flourished under Shâh Rukh (A.H. 807-850 = A.D. 1404-1447), and died A.H. 853 = A.D. 1449.

Beginning:—

زان پیش که حسب حال گویم از خالق ذو الجلال گویم

This beautiful and valuable MS., written in elegant Nasta'liq within gold-ruled borders with a richly illuminated 'Unwân, is due to the penmanship of the famous calligrapher Muḥammad Hâshim (of Qazwîn, a pupil of Rashîd-i-Daylamî).

Dated, Dulqa'ad, A.H. 981.

The MS. contains a beautifully painted illustration on the fly-leaf.

### No. 332.

fol. 193; lines 17; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

مصباح

MİŞBAH.

A mystical poem, in the metre and style of Maulânâ Rûmî's Maṣnawî, relating to Sûfî doctrines, illustrated by numerous anecdotes of prophets, the Aṣḥâbs and other holy saints.

Beginning:—

ای بنامت کرها را لغتنج نیست بی نام تو در امری فلاح

The author of this poem, who, in a heading on the first page of a copy (dated A.H. 955) in the British Museum (Rieu's Persian



Cat. p. 641), is called Rashid-ud-Din Muhammad ul-Asfarâ'ini رشيد الدين محمد الاسفرائني, finished the composition A.H. 852 = A.D. 1448 (cf. fol. 191<sup>b</sup>).

Written in Indian Nasta'liq within coloured-ruled borders. Spaces for headings are left blank throughout.

Not dated, apparently 18th century.

### No. 333.

fol. 48; lines 11; size  $9\frac{1}{2} \times 6$ ;  $5\frac{1}{2} \times 3$ .

ديوان شاهي

DÎWÂN-I-SHÂHÎ.

A valuable and exceedingly beautiful copy of the lyrical poems of Amîr Shâhî امير شاهي with his original name Âqâ Malik bin Jamâl-ud-Din Firûzkûhî جمال الدين فيروز کوهي who, according to some biographers, was the nephew of Khwâjah 'Alî Mu'ayyad (A.H. 766-783 = A.D. 1364-1381), the last prince of the noble and illustrious family of the Sarbadârs of Khurâsân. He was well skilled in calligraphy, painting and music, and died at Astarâbâd in A.H. 857 = A.D. 1454.

The diwân of Shâhî has been lithographed in Constantinople, A.H. 1288.

Beginning:—

بسوخت آتش عشق تو بیگناه مرا بدروخت نازک چشمت بیک نگاه مرا

Gazals in alphabetical order, fol. 1<sup>b</sup>.

Qit'ahs, fol. 45<sup>a</sup>.

Rubâ'is, fol. 45<sup>b</sup>.

Written in elegant Nasta'liq within gold and coloured-ruled columns on gold-sprinkled papers with ornamentations and floral designs on every page. There are two whole-page but faded miniatures, one at the beginning and the other at the end of the copy. Illuminated head-piece.

The following note (on one of the fly-leaves at the beginning), dated 8th Duhijjah, A.H. 1069, says that this MS. once belonged to the library of Aurangzib:—

شاه ولایت پناه

کتاب دیوان شاهي بخط نستعلیق مصور و جلد روغنی بابت هدیه  
کرده حضور جمع کتابخانه عامره پادشاه عالمگیر سکندر اقبال سلیمان سرپر  
خدا الله ملکه و سلطانه شده •

The piece of paper containing the above note is pasted at the beginning of the copy.

In another note one Sayyid Muḥammad ul-Husayni, entitled Hâdiq, says that he got the MS. repaired by Shaykh Muẓaffar Husayn, for Maulawi Sayyid Ṣadr-ud-Dīn Aḥmad (the donor), on the 25th Rabi' I, A.H. 1312.

Not dated, apparently 16th century.

### No. 334.

fol. 24; lines 12; size  $10\frac{1}{2} \times 7\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

دیوان رباعی سرقندی

DĪWÂN-I-RIYÂDĪ SAMARQANDĪ.

A valuable copy of the somewhat rare diwân of Riyâdî of Samarqand ربابی سرقندی, who died, according to Taqī Kāshī, A.H. 884 = A.D. 1479.

Beginning:—

منع او آندم که نقش گنبد افلاک بست

نام حیرت ببال طایر ادراک بست

The Ġazals, which form the chief contents of the diwân, are, except the first one, arranged in alphabetical order.

Written in fine Nasta'liq within gold and coloured-ruled columns with a richly illuminated 'Unwân. The original folios have been mounted on new margins.

Not dated, apparently 17th century.

### No. 335.

fol. 358; lines 12; size  $8 \times 4\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$ .

دیوان جامی

DĪWÂN-I-JÂMĪ.

A collection of the lyrical poems of the celebrated Nûr-ud-Dīn 'Abd-ur-Raḥmân Jâmi bin Nizâm-ud-Dīn Aḥmad bin Shams-ud-Dīn Muḥammad ul-Dashtī ul-Isfahânī نور الدین عبد الرحمن جامی بن نظام الدین احمد بن شمس الدین محمد الدشتی اصفهانی, the last great classical poet of Persia, who was born in Kharjird, near Jâm, on the 23rd of Sha'bân, A.H. 817 = 7th November, A.D. 1414, during the reign of Mirzâ Shâh Rukh (A.H. 807-850 = A.D. 1404-1446),



and died in Herat on the 18th of Muḥarram, A.H. 898 = 9th November, A.D. 1492.

Beginning with a preface:—

موزون ترین کلامی که غزل سرایان انجمن النجم \*

This collection of the poems agrees with Part II of the first diwān: see Bankipūr Lib. Cat. ii, No. 180, viii; and begins likewise with panegyric, moral and religious Qaṣīdahs:—

بسم الله الرحمن الرحيم اعظم اسماء عليم حكيم

Gazals in alphabetical order, fol. 43<sup>b</sup>; Qit'ahs, fol. 343<sup>b</sup>; Rubā'is, fol. 347<sup>b</sup>.

A beautiful copy. Written in good Nasta'liq within gold and coloured-ruled borders with two whole-page profusely illuminated 'Unwāns at the beginning and one on fol. 43<sup>b</sup>. The headings are illuminated throughout the copy.

Dated Shawwāl, A.H. 944.

Scribe:—محمد ابن حسين الكاتب.

A note at the end of the copy runs thus:—

دو صد و پونیه سکه جهانگیری بقیش نور بیگ خان در آمده تاریم  
شعبان المعظم سنه ۱۲ جلوس شاهي \*

### No. 336.

fol. 460; lines 13; size 8½ × 4½; 6 × 3.

#### THE SAME.

The First Part of the First Diwān of Jāmi beginning as in Bankipūr Lib. Cat. No. 180, vii:—

بسم الله الرحمن الرحيم هست علی سرخوان کریم

The MS. ends with the following Rubā'i:—

که در هوس زنی نگو آویزم که در سر زلف مشکبو آویزم  
القصه ز هر چه رنگ و بوئی دارد از حسن تو فی الحال در آویزم

Written in clear Indian Nasta'liq. Seven verses on foll. 349<sup>b</sup>-350<sup>a</sup> have been struck out. A note at the end says that the copy was transcribed by order of Sayyid Ṣadr-ud-Din Aḥmad, son of Sayyid Karīm-ud-Din Aḥmad of Būhār, in Bardawān, in Duḥijjah, A.H. 1285.

Scribe:—سید ارادتعلی البوهارى.



## No. 337.

fol. 193; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3$ .

## THE SAME.

This collection of poems closely agrees with the First Part of the Second Diwān, noticed in Rosen, p. 239, and Bankipūr Lib. Cat. No. 180, ix, and begins likewise:—

بسم الله الرحمن الرحيم      املی حمد المذلن الكريم

Gazals in alphabetical order, fol. 24<sup>b</sup>; Qit'ahs, fol. 176<sup>b</sup>.

Written in clear Indian Nasta'liq.

Copied for Maulawī Sayyid Šadr-ud-Dīn Aḥmad, the donor of this Library, by Mīr Irādat 'Alī of Būhār on 20th Rabī' II, A.H. 1283.

## No. 338.

fol. 81; lines 22; size  $14 \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

سلسله الذهب

SILSILAT-UD-DAHAB

OR

"THE GOLDEN CHAIN."

A religious Maṣnawī in the metre of the Ḥaḍīqah of Sanā'ī and the Haft Paykar of Nizāmī. It is the first of the Seven Maṣnawīs (Haft Aurang) of Jāmi, and was composed in A.H. 890 = A.D. 1485.

It is divided into three Daftars or books as follows:—

First Daftar, beginning on fol. 1<sup>b</sup>:—

الله الحمد قبل كل كلام      بصفات الجلال و الاكرام

Second Daftar, beginning on fol. 48<sup>b</sup>:—

بشنوای گوش برفسانه عشق      از صریر قلم ترانه عشق

Third Daftar, beginning on fol. 68<sup>b</sup>:—

حمد ایزد نه کار تست ای دل      هرچه کار تو بار تست ای دل

Written in beautiful minute Nasta'liq within four gold and coloured-ruled borders with profusely illuminated frontispieces at the beginning of each Daftar. The headings are written in red, throughout the copy.

Dated 11th Muḥarram, A.H. 977.

Scribe:—حاجی محمود شیرازی.

A note on the fly-leaf runs thus:—

سبع مثقبي خمسة جامي ٦٧ نمبر۔ و هو سبعة سيرة به هفت  
مد روپيه سكه حضرت محمد امير تغلق صاته الله من سياته الغلق هو الحق  
هو الحق هو الحق •

The fly-leaf contains two partly-faded seals of one Ya'qûb Abul Qâsim, and one of a certain Dilâwar 'Ali of 'Alamgir's time, dated A.H. 1167. Seal

### No. 339.

fol. 235; lines 15; size  $8\frac{1}{2} \times 5$ ;  $5 \times 3$ .

#### THE SAME.

Another copy of Jâmi's *Silsilat-ud-Dahab* agreeing exactly with the preceding copy.

Written in good Nasta'liq within gold and coloured-ruled borders with superscriptions in red and blue, and two whole-page 'Unwâns at the beginning.

Not dated, apparently 17th century.

### No. 340.

fol. 14; lines 22; size  $14 \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

سلامان و ابسال

#### SALÂMÂN WA ABSÂL.

An allegorical *Maḡnawî* by Jâmi in the metre of 'Attâr's *Manṭiq-uṭ-Ṭayr* and Rûmî's *Maḡnawî*, dedicated to Ya'qûb Beg bin Hasan Beg of the White Sheep of the Âq-Quyûnlî Dynasty, who reigned from A.H. 883-896 = A.D. 1478-1490.

Beginning:—

لی بیادت تازه جان عاشقان زاب لطفت تر زبان عاشقان

The poem has been edited by F. Falconer, London, 1850.

Written in beautiful minute Nasta'liq within four gold and coloured-ruled borders with a profusely illuminated 'Unwân. Spaces for headings are left blank throughout the copy.

The fly-leaf bears a seal of Dilâwar 'Ali of 'Alamgir's time, dated A.H. 1167, followed by the following note:—

من عواری الزمان خان دوران خلی المصططب بضمان خانان فی سده  
تسع جلوس سلطان الاعظم خلد الله ملكه فی دار الامارة اكبر آباد •

## No. 341.

fol. 34; lines 25; size  $12\frac{1}{4} \times 8$ ;  $9\frac{1}{4} \times 5\frac{1}{4}$ .

سلامان و اجمال

و  
تحفة الأحرار

## SALĀMĀN ABSĀL WA TUHFAT-UL-AHRĀR.

Another copy of the Salāmān wa Absāl with the third Maṣnawī of Jāmī's Haft Aurang, entitled Tuḥfat-ul-Ahrār.

The Tuḥfat-ul-Ahrār is a religious Maṣnawī in the metre of the Makḥzan-ul-Asrār of Nizāmī, composed in A.H. 886 = A.D. 1481, and named after Khwājah Naṣir-ud-Dīn 'Ubayd Ullah Ahrārī, better known as Khwājah Ahrār, (d. A.H. 895 = A.D. 1489), the founder of the Naqshbandīyah order. It begins here on fol. 15<sup>b</sup> :—

• حامدا لمن جعل جذبا كل عارف مشغول اسرار كماله الخ

Edited by F. Falconer, London, 1848.

Written in beautiful Nasta'liq within four gold and coloured-ruled columns with beautifully illuminated head-pieces on fol. 1<sup>b</sup> and 15<sup>b</sup>.

Not dated, apparently, beginning of the 17th century.

Scribe:—میر صالح.

## No. 342.

fol. 22; lines 22; size  $14 \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

## THE SAME.

Another copy of Jāmī's Tuḥfat-ul-Ahrār, agreeing exactly with the preceding copy.

Written in beautiful minute Nasta'liq within four gold and coloured-ruled borders with a profusely illuminated 'Unwān. The headings are written in red throughout the copy.

Dated A.H. 977.

Scribe:—حاجی مصدود بن شمس الدین محمد.

The fly-leaf contains the seal of Dilāwar 'Alī of 'Ālamgīr's time, dated A.H. 1167, followed by the same note as in the copy of Salāmān wa Absāl, No. 340.



## No. 343.

fol. 36; lines 22; size  $14 \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

سبحة الابرار

SUBHAT-UL-ABRÂR.

A religious Maṣnawī by the same Jāmi in the metre of Khusrau's Nuh-Sipihr, and dedicated to Sulṭān Ḥusayn. The poem begins with a short prose preface, which is introduced by a Rubāʿī, beginning:—

الْمِنَّةُ لِلَّهِ كَدُّ بَخْوَنٍ كَرَّ حَقْنَمِ

The poem has been printed in Calcutta, 1811 and 1848, and lithographed in 1888.

Written by the same scribe and in the same hand as the preceding copy with the same seal of Dilāwar 'Alī on the fly-leaf, followed by the note:—

سبحة سیاره از کتب خانۀ نواب نامدار نواب خان دوران خان بهادر  
مغفور مرحوم بمن رسید در سنہ ۱۲ جلوس •

Spaces for headings are left blank on foll. 25-36.

## No. 344.

fol. 119; lines 13; size  $9 \times 5\frac{1}{2}$ ;  $5 \times 3$ .

THE SAME.

Another copy of Jāmi's Subḥat-ul-Abrâr agreeing exactly with the preceding copy.

Written in beautiful Nasta'liq within gold-ruled borders on gold-sprinkled papers with the headings in red. Four whole-page 'Unwāns at the beginning:—

Not dated, apparently 17th century.

The last folio contains three faded seals.

The original folios are mounted on floral-designed margins.

## No. 345.

fol. 48; lines 22; size  $14 \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

یوسف و زلیخا

YŪSUF WA ZULAYKHÂ.

The most popular romantic poem of Jāmi in the metre of Nizāmi's Khusrau wa Shīrin, representing the story of Joseph in

Chapter XII of the Qurân. For full particulars of the work see Bankipur Lib. Cat. No. 196, where a most valuable copy of the work, presented to the Emperor Jahângir by 'Abd-ur-Rahîm Khân Khânân, is noticed.

It was composed in A.H. 888 = A.D. 1483 and begins as usual thus :—

الهي غنچه اميد بگشای گلی از روزگ جلود بنمائی

The poem has been printed with German Translation at Vienna by Rosenzweigh, 1824. Text printed in Calcutta, 1809, A.H. 1244 and 1265; lithographed in Calcutta, 1818; Bombay, 1829 and 1860; Lucknow, A.H. 1262 and A.D. 1879; in Persia, A.H. 1279; in Tabriz, A.H. 1284, etc.

Written in beautiful minute Nasta'liq within four gold and coloured-ruled borders with an illuminated 'Unwân.

The headings are written in red. The fly-leaf contains a seal of Dilâwar 'Alî of 'Âlamgir's time, dated A.H. 1167.

Not dated, apparently 16th century.

### No. 346.

fol. 157; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

#### THE SAME.

Another copy of Jâmi's Yûsul wa Zulaykhâ.

Written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated but faded head-piece. The headings are written in red throughout.

Not dated, apparently 18th century.

The MS., slightly defective towards the end, is in a damaged condition.

### No. 347.

fol. 46; lines 22; size  $14 \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

لایلی و مجنون

#### LAYLÎ WA MAJNÛN.

Another romantic poem by Jâmi on the loves of Laylî and Majnûn in the metre of Nizâmî's poem of the same style.

Beginning :—

لی خاک تو تاج سربلندان مجنون تو عقل هوشمندان

Written in beautiful minute Nasta'liq within four gold and coloured-ruled borders with a beautifully illuminated head-piece.  
Dated, Dulqa'd, A.H. 977.

Scribe:—حاجي محمود.

This copy also contains the seal of Dilâwar 'Alî, followed by the usual note.

### No. 348.

fol. 27; lines 22; size  $14 \times 8\frac{1}{2}$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

خرد نامہ اسکندری

KHIRAD NÂMAH-I-ISKANDARÎ.

An ethical Maḡnawî by the same Jâmi, in the metre of Firdausi's Shâh Nâmah, dedicated to Sultân Ḥusayn.

Beginning:—

الہی کمال الہی تراست      جمال جہان یادشاهی تراست

Written by the scribe of the preceding copy.

Spaces for headings are left blank throughout.

Dated A.H. 977.

The same seal and note of the preceding copy are found here on the last page.

### No. 349.

fol. 68; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

اعتقاد نامہ و تحفۃ الاحرار

I'TIQA'D NÂMAH AND TUHFAT-UL-AHRÂR.

1. I'tiqâd Nâmah, also styled عقاید جامی, a theosophical Maḡnawî, being an exposition of the Muhammadan creed.

Beginning:—

بعد حمد خدا و نعمت رسول      بشنو این نکته را بسمع قبول

2. Tuḡfat-ul-Ahrâr (fol. 11-68): see Nos. 341 and 342.

Written in good Nasta'liq within gold-ruled borders, with illuminated 'Unwâns on fol. 1<sup>b</sup> and 11<sup>b</sup>. The headings are written in red.

Not dated, apparently 17th century.



## No. 350.

fol. 62; lines 15; size 10×6; 6×2½.

فتوح الحرمين

FUTŪḤ-UL-ḤARAMAYN.

A Maḡnawī poem containing an account of the holy places of religious performance in Mecca and Medina, and of the rites observed in the pilgrimage, by Muḡyī Lārī مغنی لاری who composed it, according to the copy of the poem noticed in G. Flügel, ii, p. 122, in A.H. 911 = A.D. 1505, and died, according to Taqī Kāshī, Oude Cat., p. 21, in A.H. 933 = A.D. 1526.

Beginning:—

ای دو جهان غرقه آئی تو کون و مکان قطره دریای تو

The contents of this copy agree with those of the Bankipur Lib. copy No. 227.

The Futūḥ-ul-Ḥaramayn has been wrongly ascribed by Sprenger, p. 451; Stewart, p. 66, and several others, to Jāmī; and also to the holy saint Muḡyī-ud-Dīn 'Abd-ul-Qādir of Jilān (d. A.H. 561 = A.D. 1165). For particulars see Bankipur Lib. Cat. No. 226.

This interesting copy is written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated 'Unwān and the headings in red. It contains beautifully painted drawings representing the Ḥaram, mosques, wells, mountains, and the tombs of the descendants and relatives of the prophet. They are on fol. 12<sup>b</sup>, 23<sup>b</sup>, 24<sup>a</sup>, 24<sup>b</sup>, 27<sup>a</sup>, 28<sup>b</sup>, 29<sup>a</sup>, 33<sup>a</sup>, 34<sup>b</sup>, 36<sup>a</sup>, 42<sup>a</sup>, 44<sup>a</sup>, 46<sup>b</sup>, 47<sup>a</sup>, 47<sup>b</sup>, 48<sup>a</sup> and 62<sup>a</sup>.

Copied in Medina, Rabi' I, A.H. 964 (see fol. 51<sup>a</sup>).

From the following note on the fly-leaf we learn that the copy once belonged to the library of the Khān Khānān Bayram Khān, the famous general of Akbar's time:—

کتاب فتوح الحرمين کتب خانہ سرکار خاندان بایرام خان اکبر شاهی \*

The above note is followed by a seal of 'Alī Muẓaffar Khān, dated A.H. 1133. The original folios are mounted on new margins.

## No. 351.

fol. 80; lines 15; size  $9 \times 6$ ;  $6\frac{1}{2} \times 4$ .

دیوان آصفی

DĪWÂN-I-ÂŞAFĪ.

A collection of the lyrical poems of Âşafî, son of Khwâjah Muqim-ud-Dîn Ni'mat Ullah of Quhistân خواجه آصفی بن خواجه. He was a pupil of the famous Jâmi, and a personal friend of Mir 'Alî Shîr Nawâ'î, and died, according to the best authorities, in A.H. 923 = A.D. 1517.

This dîwân consists of Ġazals in alphabetical order.

Beginning:—

ساز آباد خدایا دل ویرانی را یا مده مهر بتان هیچ مسلمانی را

Written in careless Nasta'liq. The colophon says that the MS. was copied by one Shukr Ullah, son of Shaykh Fath Ullah Siddiqî, at the Dîwân-khânah of Chaudhri Rafi'-ud-Dîn.

Dated Sunday, the 10th of Chayt, 1196 Bengali. The MS. is damaged.

Interlinear and marginal notes are found here and there in the copy.

## No. 352.

fol. 179; lines 10; size  $7\frac{1}{2} \times 4$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

دیوان فغانی

DĪWÂN-I-FĠĠÂNĪ.

The lyrical poems of Bâbâ Figânî of Shîrâzi بابا فغانی شیرازی, who at first adopted the takhalluṣ of Sakkâkî, and subsequently changed it to Figânî. He died in A.H. 925 = A.D. 1519. For full particulars see Bankipur Lib. Cat. Nos. 217 and 218.

Beginning with Ġazals in alphabetical order:—

لی سر فامه نام تو عقل گره کشای را ذکر تو مطلع غزل عشق سخن سرای را

Rubâ'is fol. 156<sup>a</sup>; Mustazâds, fol. 158<sup>a</sup>; single verses, fol. 158<sup>a</sup>; Qaṣidahs, fol. 165<sup>b</sup>, and Tarkib-bands, fol. 167<sup>b</sup>.

Written in minute Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece and two whole-page 'Unwâns at the beginning. The headings, written in white, are beautifully illuminated. The fly-leaves at the beginning and end contain several 'Arḍ-didahs and faded seals.

Seal

Not dated, apparently 16th century.  
The original folios are mounted on new margins.

### No. 353.

fol. 145; lines 14; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

تیمور نامہ

#### TİMÜR NÂMAH.

A versified account of the warlike exploits of Timûr in imitation of Niẓâmî's Sikandar Nâmah, by 'Abd Ullah Hâtifi عبد الله هاتفي, who was the sister's son of the celebrated Jâmi, and, like his uncle, was born in Khirjird in the province of Jâm. He died in Muḥarram, A.H. 927 = A.D. 1521.

Beginning:—

بنام خدائی که فکر و خرد      نیارد که در کنه او پی برد

The poem is also called ظفر نامہ, under which title it has been lithographed in Lucknow, A.D. 1869.

Written in fair Nasta'liq within coloured-ruled borders, with the headings in red written in a different hand.

Dated A.H. 968.

The fly-leaf contains a defective note, dated A.H. 1059. The original folios are placed in new margins. The MS. is damaged towards the end.

### No. 354.

fol. 200; lines 12; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6 \times 2\frac{1}{2}$ .

#### THE SAME.

Another copy of Hâtifi's Timûr Nâmah, written in bold Nasta'liq within gold and coloured-ruled borders with an illuminated but faded head piece. The headings are written in red throughout the copy.

Dated, Şafar, A.H. 970.

### No. 355.

fol. 61; lines 14; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $4 \times 2\frac{1}{2}$ .

هفت منظر

#### HAFT MANẒAR.

Another Maṣnawî by Hâtifi in imitation of Niẓâmî's Haft Paykar.



Beginning:—

ای نگزند مصیفت غیب

Written in careless Nasta'liq. Spaces for headings have been left blank.

Dated Friday, the 16th of Sha'bân, A.H. 1024.

The MS. is worm-eaten and damaged.

### No. 356.

fol. 57; lines 15; size  $10 \times 6$ ;  $7 \times 4\frac{1}{2}$ .

دیوان اهلی خراسانی

DIWÂN-I-AHLÎ KHURÂSÂNÎ.

A very rare copy of the lyrical poems of Ahlî Khurâsânî a native of Tarshîz, who lived in Herat and died, according to Sprenger, Oude Catalogue, p. 319, in A.H. 934 = A.D. 1527. He must not be confounded with his contemporary namesake Ahlî Shîrâzî mentioned in the following No. 358.

Beginning:—

بر فلک هر شب رسام برق آخ خویش را

تا بسوزم کویک بضت سیاه خویش را

The diwân consists chiefly of Gazals arranged in alphabetical order.

Written in ordinary Nasta'liq within red-ruled borders.

The poet's nom-de-plume is written in red throughout the copy.

Not dated, apparently 19th century

### No. 357.

fol. 102; lines 21; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

مثنویات جامالی

MAẒNAWIYÂT-I-JAMÂLÎ.

A very rare work, containing five ethical and mystical Maẓnawîs intermixed with prose, by Jamâlî, who seems to be identical with Hamîd bin Faḍl Ullah, known as Darwish (or Mullâ) Jamâlî of Delhi, with his original name Jalâl Khân. He at first adopted the Takhalluṣ Jalâlî, which he subsequently changed to Jamâlî. He distinguished himself during the reign of Sultân Sikandar Lodî, and subsequently gained the favour of Bâbur and Humâyûn.

According to Sprenger, p. 446, he died in A.H. 922 or 925 = A.D. 1516 or 1519, but according to others in A.H. 942 = A.D. 1535.

Sometimes the poet quotes some verses of the Qur'ân, some traditions, or other sentences of ethical and moral character, which he explains in Persian, and then illustrates by legends in *Maṣnavi*. He generally quotes Sanâ'i, 'Aṭṭâr, Rûmî, 'Irâqî and other mystics.

I. *Mihr-ul-Qulûb*, beginning as in Sprenger, loc. cit.:—

میکشد هر روز تیغی آفتاب تا برد در پردۀ خود ماهتاب

The name of the poet and the title of the poem occur in the concluding line:—

لی جمالی شرح این مهر القلوب رو نهان کن خوش دران پردۀ عیوب

II. *Furṣat Nâmah*, beginning with a short prose preface:—

بسم الله الرحمن الرحيم وبه نستعين در معني آيت يوم تبدل  
الارض النجم •

The poem begins thus on fol. 6<sup>b</sup>:—

بيا فرصت شمار اين زندگاني بچنگ آور حيات جاوداني

III. *Nuṣrat Nâmah*, beginning with a short prose preface, fol. 11<sup>b</sup>:—

بسم الله الرحمن الرحيم نصر من الله وفتح قريب و بشر المؤمنين النجم •

The poem begins thus:—

سحر گه شنيدم فدای غريب که بر بود خوش گوی نصرت حبيب

IV. *Qudrat Nâmah*, beginning like the preceding two *Maṣnavi*s with a short prose preface, fol. 24<sup>b</sup>:—

بسم الله الرحمن الرحيم - ای برادر اگر می خواهی که زنده دل  
شوی النجم •

The poem begins thus:—

بيا چشم بکشا در ايوان دل ببين با محبت تو سلطان دل

V. *Maḥbûb-uṣ-Ṣiddiqin*, beginning without any preface, fol. 38<sup>b</sup>:—

روز از نور عشق شد خرم ظلمت شب دريد جامۀ غم

A profusely illuminated head-piece is found at the beginning of each Maḡnawī.

Written in a beautiful small Nasta'liq within four gold-ruled and coloured columns.

Not dated, apparently 17th century.

A seal of one Muḡammad Ibrāhīm, dated A.H. 1297, is found at the end. Seal

### No. 358.

fol. 343; lines (centre col.) 19; (margl. col.) 11;  
size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

کلیات اہلی شیرازی

### KULLIYĀT-I-AHLĪ SHĪRĀZĪ.

A collection of some of the poetical works of Maulānā Ahlī Shīrāzī مولانا اہلی شیرازی. He was an accomplished scholar, and possessed wonderful ingenuity in the artifices of versification. He died in his native town, A.H. 942 = A.D. 1535, and was buried in Muṣallā by the side of Hāfiẓ.

Contents:—

I. Siḡr-i-Ḥalāl or "Lawful Sorcery," dealing with the love story of Prince Jām and Princess Gul.

In this wonderful Maḡnawī the poet has united the artifices of metre and the playing upon words found separately in Kâtibî's (d. A.H. 838 = A.D. 1434) two poems, *Majma'-ul-Baḡrayn* and *Tajnisât*—that is to say, this poem can be read in two different metres, viz. فاعلاتن فاعلاتن فاعلن and مفتعلن مفتعلن مفتعلن, and the last words of both the hemistiches of a verse are the same but with different meanings.

Beginning after the usual preface:—

ای همه عالم بر تو بی شکوه      رفعت خاک در تو پیش کوه

II. Sham'-wa-Parwānah or "the Candle and the Moth," composed A.H. 894 = A.D. 1488, and dedicated to Sultān Ya'qūb Aq-Quyūnlū (A.H. 884-896 = A.D. 1479-1490), beginning, fol. 13<sup>a</sup>:—

بنام آنکه ملوا از عنایت      دهد دیوانه شمع هدایت

III. *Qaṣīdahs*, beginning, fol. 33<sup>a</sup>:—

الہی بسر دفتر حکمت اللہ      بنی آدم آئینہ قدرت اللہ



IV. Mukhammasât and Muqatta'ât, beginning on fol. 87<sup>a</sup>:—

این همه خشم تو ای عاشق کش بیدار چیست  
دل زخمت چاک شد این زهر بی تریاک چیست

V. Gazals, arranged in alphabetical order, beginning on fol. 98:—

ای حیرت صفات تو بندد زبان ما انگشت حیرتست زبان در دهان ما

VI. Sâ'iqi Nâmeh. A series of Rubâ'is arranged alphabetically, beginning with a short prose preface, beginning, fol. 292<sup>b</sup>:—

بعد از حمد و ثنای جلای آنرین و درود بر روان سید المرسلین الخ \*

The first Rubâ'i begins thus:—

ساقی قدحی که کمر ساز است خدا وز رحمت خود بنده نواز است خدا

VII. Rubaiyat-i Khatfah. Another series of Rubâ'is describing the various cards of the game, written for a pack of cards for a royal personage, beginning with a short prose preface, fol. 298<sup>b</sup>:—

بسم الله تیمناً بذکره الاعلی پوشیده نماید بر ارباب صورت الخ \*

Beginning of the first Rubâ'i:—

ای سر سبی خاک رهت وقت خرام الخ \*

VIII. Mutafarقات or Miscellaneous poems, consisting of a series of Rubâ'is and single verses, fol. 304<sup>a</sup>.

Written in good Nasta'liq within coloured-ruled borders.

A note, dated 15th Dul Hижjah, A.H. 1175, and several other notes of little importance are found on the fly-leaf of the copy.

Dated on the last page (bound upside down), 14th Shawwâl, A.H. 1047.

Scribe:—جعفر.

The MS. is slightly damaged.

### No 359.

fol. 362; lines (centre col.) 18; (margl.) 14;

size 11½ × 6½; 7 × 3½.

### THE SAME.

A valuable copy of Ahli Shirâzi's Kulliyât with the same contents and arrangement as in the preceding copy, in addition

to which there are three highly artificial Qasidahs towards the end, composed in honour of Mīr 'Alī Shīr, Sultān Ya'qūb and Shāh Ismā'īl Bahādur respectively.

The first artificial Qasidah begins thus on fol. 316<sup>b</sup> :—

نسيم کاکل مشکين کراست چو تنو نگر      شميم سنبل پرچين کجاست مشک تندر  
شميم خيزد از آه و لى نه زين خوشتر      نسيم گل وزد اما چنين نه غنير بار

The chief subtleties in it are that all the words in each of two bayts, or in each of three bayts, written in red ink, if connected, form a new bayt of a different metre and different trope; for instance, from the above two bayts we get the following :—

نسيم کاکل مشکين کرا خيزد از اين خوشتر      شميم سنبل پرچين کجا ريزد چنين غنير

The second artificial Qasidah in praise of Sultān Ya'qūb begins on fol. 331<sup>b</sup>; and the third in praise of Shāh Ismā'īl, on fol. 347<sup>b</sup>. Each of these three Qasidahs is preceded by a short prose preface.

This MS., though slightly defective and wanting a folio at the beginning, is valuable. Each section begins with a profusely illuminated 'Unwān and beautiful ornamentations. Written in beautiful Nasta'liq within gold and coloured-ruled borders with the headings in red. It was copied by the order of Khwājah Luṭf Ullah for Khwājah 'Abd-ul-Karīm.

Scribe :— محمّد حسين بن علي قلى الكاتب الشيرازى.

Dated 9th Muharram, A.H. 1061.

Three seals, two of which are dated 1213 and 1289, are found on fol. 362<sup>b</sup>.

### No 360.

fol. 31; lines 16; size 8½ × 5; 5½ × 3.

Another copy containing the first and third artificial Qasidahs of Ahlī. It begins with the third Qasidah (fol. 1<sup>b</sup>-17<sup>a</sup>), after which comes the first (fol. 18<sup>a</sup>-31<sup>a</sup>). Each Qasidah begins with the usual preface.

Written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated front-piece at the beginning of each section.

Not dated, apparently 18th century.



## No. 361.

foll. 31; lines 15; size  $10\frac{1}{2} \times 6\frac{1}{2}$ ;  $7 \times 4$ .

دیوان شرف جهان

\* DĪWÂN-I-SHARAF-I-JAHÂN.

A collection of the lyrical poems of Mirzâ Sharaf bin Qâdî Jahân bin Sayyid Sayf-ud-Din ul-Husaynî ul-Qazwînî, better known as Sharaf-i-Jahân مرزا شرف بن قاضی جهان بن سید سیف الدین, who was born in Qazwîn A.H. 902 = A.D. 1496, and died A.H. 988 = A.D. 1560; comp. Bankipur Lib. Cat. Nos. 238 and 239, where two very good copies of the diwân are noticed.

The present copy consists chiefly of Gazals arranged in alphabetical order.

Beginning:—

ای شوق دیدنت سبب جستجوی ما | هر دم فزود در طلبت آرزوی ما

The MS. ends with a few Qit'ahs and seven Rubâ'is.

Written in ordinary Nasta'liq within coloured-ruled borders, with the headings in red.

Not dated, apparently 18th century.

## No. 362.

foll. 127; lines (centre col.) 14; (margl. col.) 23;  
size  $9 \times 6$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

دیوان رهایی

DĪWÂN-I-RAHÂ'Î.

The lyrical poems of Shaykh Sa'd-ud-Din Rahâ'î of Khawâf شایخ سعد الدین رهایی الخوافی, a descendant of the well-known saint Shaykh Zayn-ud-Din Khawâfi. He came to India under Akbar, and was still alive A.H. 983 = A.D. 1575.

The present copy is defective, there being two folios wanting at the beginning. It opens abruptly in the middle of a Maṣnawî thus:—

را که (؟) نماید چو مه ابروی خویش | میکشدت همچو کمان سوی خویش

Contents of the central col.:—

Qasidahs, fol. 4<sup>b</sup>; Gazals in alphabetical order, fol. 37<sup>b</sup>; Tarjî'ât, fol. 105<sup>a</sup>; Qit'ahs, fol. 115<sup>a</sup>; Rubâ'is, fol. 117<sup>a</sup>; Mu'ammiyât and chronograms, fol. 126<sup>b</sup>.



The marginal column of the copy contains also a collection of poems consisting of Qasidahs, fol. 3<sup>a</sup>; Gazals in alphabetical order, fol. 37<sup>b</sup>; Rubá'is, fol. 111<sup>a</sup>.

Written in good clear Nasta'liq within gold and coloured-ruled borders with an illuminated 'Unwân on fol. 37<sup>b</sup>.

Not dated, apparently 18th century A.H.

A seal of Shaykh Yâr Muhammad, dated A.H. 1242 is found on foll. 3<sup>a</sup>, 37<sup>a</sup> and 127<sup>b</sup>.

### No. 363.

foll. 83; lines 23; size 9 × 5; 7 × 3½.

دیوان معتمد

#### DÎWÂN-I-MUHTASHAM.

The lyrical poems of Maulânâ Muhtasham of Kâshân, مولانا معتمد the teacher and friend of the well-known Tadkirah-writer, Taqi Kâshî (d. c. A.H. 1016 = A.D. 1607), who collected and prepared the poet's diwân (see Rieu. ii, p. 665). Muhtasham died, according to the best authorities, in A.H. 996 = A.D. 1587.

Beginning with Gazals in alphabetical order:—

ای گوهر نام تو تاج سر دیوانها      ذکر تو بصد عنوان آرایش عنوانها

Qasidahs not arranged in order, begin on fol. 69<sup>a</sup>.

Elegy on the martyrdom of Imâm Husayn, begins thus on fol. 81<sup>a</sup>:—

باز این چه شورش است که در خلق عالم است

باز این چه نوحه و چه عزا و چه ماتم است

Written in ordinary Nasta'liq.

Not dated, apparently 19th century.

### No. 364.

foll. 245; lines 14; size 8 × 4½; 5½ × 2½.

کلیات عرفی

#### KULLIYÂT-I-'URFÎ.

The poetical works of Maulânâ Sayyid Muhammad, poetically known as 'Urfî, bin Maulânâ Zayn-ud-Dîn 'Alî bin Maulânâ Jamâl-ud-Dîn Shirâzî. He came to India, and at first made acquaintance with the celebrated Faydî, and then, after serving for some time under Khân-i-Khânân 'Abd-ur-Rahîm, attached himself to Akbar.

He died of dysentery at Lahore, A.H. 999 = A.D. 1590, at the age of thirty-six years.

Beginning:—

سر طبعم از توسنی بر هواست که سر چشمه آب روی عیاست

Qasīdahs intermixed with Gāzals, fol. 1<sup>b</sup>; an incomplete Maḡnawī, entitled "Farhād-wa-Shīrīn," fol. 128<sup>b</sup>; Rubā'īs, on fol. 143<sup>b</sup>; short Maḡnawīs, Qit'ahs, single verses and a few Qasīdahs, fol. 180<sup>b</sup>; Tarkīb-bands, fol. 211<sup>a</sup>; Mutaḡarrīqāt, fol. 212<sup>a</sup>.

Written in good Nasta'liq within gold and coloured-ruled borders with illuminated head-pieces on foll. 1<sup>b</sup> and 143<sup>b</sup>. Spaces for headings have been left blank in several places.

Not dated, apparently 18th century A.H.

### No. 365.

fol. 243; lines 19; size 11 × 6½; 8½ × 4½.

#### THE SAME.

Another copy of 'Urfi's Kulliyāt. The arrangement of the contents of this copy exactly agrees with that of the India Office Library copy No. 1451.

Beginning:—

لی متاع درد در بازار جان انداخته گوهر هر سود در جیب زبان انداخته

Qasīdahs and Qit'ahs in alphabetical order, fol. 1<sup>b</sup>; Gāzals in alphabetical order, fol. 81<sup>a</sup>; Rubā'īs, fol. 183<sup>a</sup>; Maḡnawīs, viz. 233<sup>a</sup> فرهاد و شیرین and مجمع الیکار on fol. 195<sup>b</sup>.

Written in Shikastah hand.

Not dated, apparently 19th century.

### No. 366.

fol. 111; lines 25; size 11 × 7; 7 × 4½.

خمسہ صر فی

#### KHAMSAH-I-ŞARFĪ.

A unique and valuable, but defective, copy of the Khamsah of Maulānā Shāykh Ya'qūb, poetically surnamed Şarfi, of Kashmīr. He was a friend of the celebrated historian Badā'ūnī, who devotes a long notice to the poet's life. See Muntakhab-ut-Tawārikh, III, pp. 142-149 and 259-261. Şarfi died on 12th Duḡa'd, A.H. 1003

— A.D. 1594, for which year Badā'ûnî (III, p. 148) gives the chronogram *شبنم امم بود*.

The poet composed this *Khamsah* in imitation of the five poems of Nizâmî.

The poems in the present copy are arranged in wrong order. The right order seems to be as follows:—

I. *مسلك الاخيار* Maslak-ul-Akhyâr, foll. 87<sup>b</sup>-111<sup>a</sup>, written in imitation of Nizâmî's *Makhzan-ul-Asrâr*, and completed A.H. 993 = A.D. 1585, for which year the title of the poem forms a chronogram (cf. fol. 111<sup>a</sup>). This seems to be the first poem of the poet's *Khamsah*, for he refers to the second in the following line at the end of this poem, fol. 111<sup>a</sup>:—

هست چو فیض ازلم رهنمون گنج دگر نیز برارم برون

Beginning (fol. 87<sup>b</sup>):—

بسم الله الرحمن الرحيم سر خط منشور عطلی عظیم

II. *وامق و عذرا* Wâmiq wa 'Adrâ, foll. 1<sup>b</sup>-24<sup>a</sup>. It is in imitation of Nizâmî's *Khusrâu wa Shîrîn*, and treats of the love adventures of Wâmiq and 'Adrâ.

Beginning (fol. 1<sup>b</sup>):—

خداوندا حجاب از پیش بکشی بمشتاقان جمال خویش بنمائی

This is the second *Maẓnawî* poem of the poet's *Khamsah*, as he himself says on fol. 23<sup>a</sup>:—

بصدد الله که با این گنج ثانی دو گنجم آمد از نقد معانی  
سه گنج باقی دیگر هم آخر کنم از معدن اسرار ظواهر

It was completed in A.H. 993 = A.D. 1585, as expressed by the chronogram *معشوق و عاشق* in the concluding lines of the poem.

III. *لیلی و مجنون* Laylâ wa Majnûn, foll. 25<sup>b</sup>-50<sup>a</sup>. In imitation of Nizâmî's poem of the same name.

Beginning (fol. 25<sup>b</sup>):—

لی نظم مرا بنامت آغاز نام تو کلید مخزن راز

It is the third poem of the *Khamsah*, and to it the poet refers thus on fol. 50<sup>a</sup>:—

از خمسه سه دفتر مرتب گشته بعبارتی مهذب  
خواهم ز مراد بخش عالم توفیق دو دفتر دگر هم



The date of completion, A.H. 998 = A.D. 1589, is expressed by the chronogram شرح عشق‌بازی in the concluding lines of the poem.

The fourth poem, which the poet wrote in imitation of Nizami's Iskandar Nāmāh, and to which he refers in the prologue of his fifth poem, is wanting:—

که چو گفتی سخن ز پیغمبر در جواب حدیث اسکندر  
زان در احوال پیر خویش کلام در جواب حکایت بهرام

V. مقامات Maqāmāt-i-Pir, foll. 50<sup>b</sup>-86<sup>b</sup>, in imitation of Nizami's Haft Paykar.

Beginning (fol. 50<sup>b</sup>):—

افتتاح الکلام بسم الله الذي ليس في الوجود سواه

It was completed in A.H. 1000 = A.D. 1591, for which year the title forms a chronogram (fol. 86<sup>a</sup>). The poet refers to this poem on fol. 54<sup>a</sup>:—

در تتبع شود سخن آرا خامس خمس نظامی را  
چون جواب چهار دفتر او شد مرتب ز طبع نادره گو  
ماند بقی یکی و آنرا هم صورتی داده آورم برقم

Written in small Nasta'liq within gold and coloured-ruled border, with an illuminated head-piece at the beginning of each poem. The headings are written in red throughout. The original folios are placed in new margins.

Not dated, apparently beginning of the 17th century.

A seal of a certain Zamān 'Alī Khān is found at the end of each poem.

### No. 367.

foll. 258; lines 15; size 8½ × 5½; 5½ × 3.

دیوان فیضی

DĪWÂN-I-FAYDĪ.

A very good copy of a collection of the lyrical poems of Shaykh Abul Fayḍ, with the double Takhalluṣ of Fayḍi and Fayyāḍi, the brother of Akbar's prime-minister Abul Faḍl, the author of the famous Akbar Nāmāh. Fayḍi was born A.H. 954 = A.D. 1547, and died A.H. 1004 = A.D. 1595.

Beginning with a preface introduced by three bayts the first of which runs thus:—

بسم الله الرحمن الرحيم      گنج ازل راست طلسم قدیم

Qasidahs, Elegies and Tarkib-bands, fol. 5<sup>b</sup>.

A short Maghawī, without any title, beginning as in Ethé, Bodl. Lib. Cat. No. 1058, on fol. 94<sup>b</sup>:—

شکر که جمازه بمنزل رسید      زورق اندیشه بساحل رسید

A collection of Gazals in alphabetical order, extending up to the *ردیف* *واو*, begins on fol. 102<sup>b</sup>:—

مستانه سخن میرسد از دل بلب ما      عشق است که بر بسته زین ادب ما

or Riddles, beginning on fol. 192<sup>a</sup>:—

بی تفکر نیستم در هیچ کاه      یانت دانم دل دران پایان راه

\* Rubā'is, not alphabetically arranged, beginning on fol. 199<sup>a</sup>:—

الله اکبر زهی خدای متعال      خورشید جمالش اینم از بیم زوال  
حرفش ز خط عقل برون عز وجل      کفش ز حد فکر فزون جل جلال

Another Elegy, beginning on fol. 248<sup>a</sup>:—

محققان که کمالات کل حساب کنند الخ \*

The copy ends with some Elegies and Tarkib-bands.

Written in beautiful Nasta'liq within gold and coloured-ruled borders, with richly illuminated 'Unwāns on foll. 6-7. The headings are written in red throughout the copy. There are several seals and 'Arḍ-didāhs on the fly-leaf, and one of these is dated Jumādā I, A.H. 1069.

Not dated, apparently 17th century.

### No. 368.

fol. 129; lines 15; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

THE SAME.

Another diwān of Faizī containing only a number of selected Gazals, arranged in alphabetical order.

Beginning:—

مستانه سخن میرسد از دل بلب ما الخ \*

Written in ordinary Indian Nasta'liq within coloured-ruled borders with an illuminated head-piece.

Dated A.H. 1230.

### No. 369.

fol. 165; lines 13; size  $9 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

نل و دامن

NAL WA DAMAN.

Faydī's famous Maḡnawī, known as Nal-Daman, in imitation of Nizāmī's Laylī wa Majnūn. It is a free Persian adaptation of the episode of Nala and Damayanti in the Mahābhārata.

Beginning:—

لی درنگ و بوی تور آغاز عشقی نظر بلند پرواز

This is the third poem of the poet's *Khamsah*, which he planned in A.H. 993 = A.D. 1585, but did not live to finish. The poet completed it in four months, and dedicated it to Akbar in A.H. 1003 = A.D. 1594. Lithographed in Calcutta, 1831; Lucknow, A.H. 1263; a part of the Maḡnawī is printed in *Spiegels' Chrestomathia Persica*, Leipzig, 1846, pp. 131-150.

Written in neat Nasta'liq within red-ruled borders, with the headings in red.

Dated Sha'bān, A.H. 1072.

Scribe:—محمد رضا.

The MS. is damaged towards the end.

### No. 370.

fol. 105; lines 14; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

رباعیات سحابی

RUBĀ'İYĀT-I-SAHĀBĪ.

A large collection of Rubā'is of Maulānā Kamāl-ud-Dīn Sahābī of Astarābād, also called Sahābī Najafī on account of his spending the last forty years of his life in devotion on the holy shrine of 'Alī at Najaf, where he died according to unimpeachable authorities in A.H. 1010 = A.D. 1601.

The present collection of Rubā'is, arranged in alphabetical order, breaks off in the middle of the ردیف دال.

Beginning:—



المنة لله كه بانهام خدا از خلق رميدم و شدم رام خدا  
هر كس سخنى از بن و آن ميگويد من ميگويم نام خدا نام خدا

Written in neat Nasta'liq.  
Dated Ramadān, A.H. 1078.  
Scribe: — معز الدين قزويني.

### No. 371.

fol. 59; lines 15; size  $10\frac{1}{2} \times 6$ ;  $7 \times 4\frac{1}{2}$ .

#### ديوان ولي DĪWÂN-I-WALĪ.

The lyrical poems of Walī of Dasht-i-Bayad, who flourished under Shāh Tahmasp Safawī of Persia (A.H. 930-984 = A.D. 1523-1576), and died, according to Safinah (Ethé, Ind. Office Lib. Cat. No. 1481), in A.H. 1012 = A.D. 1603.

Beginning with Gazals in alphabetical order, fol. 1<sup>b</sup>:—

شب نويد قرب در زد بندۀ درگاه را خوش اثرها بود در پي ناله جانگاہ را

The MS. ends with a series of Rubā'is, beginning on fol. 56<sup>a</sup>.  
Written in ordinary Nasta'liq within coloured borders.  
Not dated, apparently 19th century.

### No. 372.

fol. 371; lines 17; size  $9 \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

#### اعجاز نامه I'JĀZ NĀMAH.

An extremely rare copy of a poetical account of the exploits and heroic deeds of 'Alī, by Maulānā Shams-ud-Dīn Muḥammad, poetically surnamed Ġinā'ī, a native of Lār. From the account given by the poet himself on fol. 12<sup>a</sup>-19<sup>a</sup> we learn that his father, bearing the name Muḥammad, flourished under Shāh Tahmāsp (II) of Persia (A.H. 930-984 = A.D. 1525-1576), who also showed favour to our poet. After the death of Shāh Ismā'il (II) (A.H. 984-985 = A.D. 1576-1578), when Sulṭān Muḥammad (Khudābandah) came to the throne, the poet left for India, and attached himself to the services of emperor Akbar as a chronicler, in which capacity he passed four years. He was then made a *dīwān* of Gujarāt, where he stayed for five years. Then, having incurred the dis-

pleasure of the emperor, he was sent to prison (according to Sprenger, Oude Catalogue, p. 40, the poet was sent to prison at Gawāliyār where he was in A.H. 994 = A.D. 1585).

He subsequently got the *diwānī* of Bihār, and on Jahāngīr's accession received the *diwānī* of Bengal, and lastly became a Wazīr at Delhi (cf. fol. 18<sup>a</sup>, l. 3). The date of the poet's death is not given anywhere, but he was still alive in A.H. 1014 = A.D. 1605, when Jahāngīr ascended the throne.

The title of the poem *نامہ اعجاز* occurs on fol. 32<sup>b</sup>. On fol. 371<sup>a</sup>, where the poet gives some admonitions to his son *Ja'far*, he tells that he was sixty-five years old at the time of the composition of this work.

Beginning:—

بنام جهاندار ملک وجود که هستش جهان رشع بعر جود

Written in fair Nasta'liq with the headings in red. The MS. is in a damaged condition. Foll. 9-11, 14-16, 41-48 and 104-114 seem to be fire-stained.

Not dated, apparently 17th century.

### No. 373.

fol. 61; lines 14; size 8½ × 5; 6 × 3½.

دیوان نسیمی

DĪWĀN-I-NASĪMĪ.

The lyrical poems of Nasīmī, who is called by the author of the *Sham'-i-Anjuman*, p. 467, Nasīmī Husaynī Shīrāzī نسیمی

حسینی شیرازی. The verse quoted by the author of the said *Tadkirah* is found here on fol. 46<sup>b</sup>. The date of the poet's death is not known, but it is evident that he lived before A.H. 1016 = A.D. 1607, the year in which the transcription of this copy was completed.

Beginning:—

ساقیا آمد بجوش از شوق لعلت جان ما

بیل از چشمه حیوان ما .....

The *diwān* consists of *Gazals* in alphabetical order, and ends with a long *Tarjībānd*, which begins thus on fol. 55<sup>b</sup>:—

ما مظهر ذات کبریا ایم ما جام جم خدا نمائیم

Written in good Nasta'liq within gold-ruled borders with an illuminated head-piece and 'Unwān.

Dated Ramadān, A.H. 1016.

Scribe:—مسعود کاتب.

### No. 374.

fol. 122; lines 17; size  $7 \times 3\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

دیوان نظیری

DĪWĀN-I-NAẒĪRĪ.

The lyrical poems of the famous Maulānā Muḥammad Ḥusayn, poetically called Naẓīrī of Nishāpur به مولانا محمد حسین المتخلص به نظیری, who died A.H. 1021 = A.D. 1612.

Beginning:—

او بخرامش چو سیل ماهمه ویران او هرچه زماشد خراب رنت بجوان او

Qaṣīdahs, fol. 1<sup>b</sup>; Gazals, arranged in alphabetical order, fol. 9<sup>b</sup>; Tarkīb-bands, Tarjī'āt and Qit'ahs, fol. 65<sup>a</sup>; Rubā'is, fol. 87<sup>a</sup>; another series of Qaṣīdahs, fol. 92<sup>a</sup>.

Written in ordinary Nasta'liq.

Not dated, apparently 18th century.

The MS. is worm-eaten and damaged.

### No. 375.

fol. 102; lines 17; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 3$ .

دیوان سنجر

DĪWĀN-I-SANJAR.

The lyrical poems of Mir Muḥammad Hāshim, poetically called Sanjar میر محمد هاشم المتخلص به سنجر, of Kāshān, who came to India, according to Āzād's Khizānah-i-Āmirah, p. 259, during the reign of Akbar in A.H. 1000 = A.D. 1591. The poet subsequently entered the services of Ibrāhīm 'Adil Shāh of Bijāpūr, where he died in A.H. 1021 = A.D. 1612.

Beginning:—

بکام دل به نشستیم در حریم وصال زهی سپاس خداوند بر سلامت حال

This copy consists of Gazals, Qaṣīdahs, Qit'ahs, short Maḡnawis, Rubā'is, and single verses intermixed with each other.



The folios are misplaced in many places and the catch-words are wanting throughout.

Written in good Nasta'liq within gold and coloured-ruled borders.

Dated A.H. 1041 (cf. 36<sup>b</sup>), i.e. twenty years after the poet's death.

The fly-leaf at the beginning contains numerous seals and 'Ard-didāhs, the dates of which range from A.H. 1105-1171. A seal of one Muḥammad Ṣāliḥ, dated A.H. 1178, is found on foll. 1<sup>b</sup>; 36<sup>b</sup> and 45<sup>a</sup>.

### No. 376.

fol. 183; lines 13; size  $9 \times 6$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

ساتي نامه ظهري

SÂQÎ NÂMAH-I-ZUHÛRÎ.

The well-known Maṣnawî of Maulânâ Nûr-ud-Dîn Muḥammad, poetically called Zuhûrî, of Turshîz, in Khurâsân مولانا نور الدين محمد، who came to India A.H. 988 = A.D. 1580, and died A.H. 1025 = A.D. 1616.

The poet dedicated the poem to Burhân Nizâm Shâh II of Aḥmadnagar (A.H. 999-1003 = A.D. 1590-1594).

Some folios are missing at the beginning of the copy, and the Maṣnawî opens abruptly thus:—

بنسازم بآن قصر گردن جناب که بر درگش خضر پاشند آب

Written in good Nasta'liq within coloured-ruled borders with the headings in red. Spaces for headings have been left blank in several places. Marginal and interlinear glosses are found in many places.

Dated Dûlqa'd A.H. 1241.

### No. 377.

fol. 167; lines 14; size  $6\frac{1}{2} \times 3\frac{1}{2}$ ;  $4\frac{1}{2} \times 1\frac{1}{2}$ .

معصود و ایاز

MAHMÛD WA AYÂZ.

The story of Maḥmûd and his slave Ayâz.

This is one of the seven Maṣnawîs of Maulânâ Zulâli of Khwân-sâr مولانا زلالی خوانساری who flourished under Shâh 'Abbâs and was a panegyrist to Muḥammad Bâqir Dâmâd. He commenced

this Maṣnawī A.H. 1001 — A.D. 1592, finished it A.H. 1024 — A.D. 1616, and died A.H. 1024 or 1025 — A.D. 1615 or 1616.

Beginning with a short preface:—

تقدیر قدرت و تصویر صنعت مائی و قادری را \*

The poem itself begins thus on fol. 4<sup>b</sup>:—

بقام آنکه محمودش ایاز است غمش بتخانگ ناز و نیاز است

It was edited in Lucknow, A.H. 1290.

Written in minute Nasta'liq within gold and coloured-ruled borders with beautifully illuminated head-pieces on foll. 1<sup>b</sup> and 4<sup>b</sup>.

The headings are written in red throughout the copy.

Not dated, apparently 18th century.

### No. 378.

fol. 79; lines 11; size 6×4; 3×1½.

دیوان تراب

DÎWÂN-I-TURÂB.

The lyrical poems of Mirzâ Abû Turâb Beg of Kâshân Merzâ Abû Turâb Bîg Kashî Safawî (A.H. 985-1038 — A.D. 1577-1628).

The diwân begins with a preface by the poet's friend Ibn-i-Mirzâ 'Alî 'Abd-ul-Karim Kâshânî, who collected the poet's diwân. The date of the poet's death given in this preface, fol. 5<sup>a</sup>, is Friday, 14th Rajab, A.H. 1025 — A.D. 1616.

Beginning of the preface:—

حمد که عناییدان گلشن نظم در گلزار الغلط النعم \*

A copy of the work, closely agreeing with the present one, is noticed in Ethé, Ind. Office Lib. Cat. No. 1523.

Beginning of the Qaṣidah, on fol. 9<sup>b</sup>:—

دیگر ز لاله نورسته کوه فصل بهار \*

Qaṣidahs, fol. 9<sup>b</sup>; Tarjî'bands, fol. 15<sup>b</sup>; Tarkib-bands, fol. 22<sup>a</sup>; a Maṣnawî, fol. 29<sup>a</sup>; Muqatta'ât, fol. 31<sup>b</sup>; Mu'ammiyât, fol. 35<sup>a</sup>; Târikhs, fol. 36<sup>b</sup>; \*Gazals in alphabetical order, fol. 38<sup>b</sup>; Fards, fol. 67<sup>a</sup>; Rubâ'is, fol. 77<sup>b</sup>.

Written in minute Nasta'liq with the headings in red. Some folios are wanting at the end.

Not dated, apparently 18th century.  
The MS. is worm-eaten.

### No. 379.

fol. 148; lines 14; size  $9\frac{1}{2} \times 5$ ;  $6 \times 3$ .

دیوان شاپور

#### DÎWÂN-I-SHÂPÛR.

The lyrical poems of Âqâ Shâpûr آقا شاپور or, according to Taqi Kâshî (Sprenger, 42), Khwâjah Sharaf-ud-Dîn Shâpûr, a relative of the celebrated I'timâd-ud-Daulah, the father of Jahângir's wife, Nûr Jahân. He was still alive in A.H. 1026 = A.D. 1616.

Beginning with Qasîdahs in alphabetical order, on fol. 1<sup>b</sup> :—

چه مژده دارد از آن شاخ گل نسیم بهار که رقص میکند از شوق بر سرم دستار

Tarjî'ât, on fol. 27<sup>a</sup>; Gazals, on fol. 35<sup>b</sup>; Rubâ'is, on fol. 141<sup>a</sup>.

The Gazals break off in the middle of the ردیف ها.

Some folios have been misplaced; the right order should be :—  
36, 31, 30, 37.

Written in fair Nasta'liq within gold and coloured-ruled borders with illuminations on fol. 1<sup>b</sup>-2<sup>a</sup>, 27<sup>b</sup>-28<sup>a</sup> and 35<sup>b</sup>-36<sup>a</sup>. Corrections and emendations are occasional.

Not dated, apparently 18th century.

### No. 380.

fol. 19; lines 9; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{2}$ .

نان و حلوا

#### NÂN WA ḤALWÂ

OR

"BREAD AND SWEETS."

A poem on ascetic life by Bahâ-ud-Dîn 'Âmulî, with his full name Shaykh Bahâ-ud-Dîn Muḥammad bin Sayyid Ḥusayn bin 'Abd-ur-Rahmân ul-Harîsî, of Jabal-i-'Âmul, near Damascus شیع بهاء الدین محمد بن سید حسین بن عبد الصمد الحارثی العاملي. He adopted the poetical title of Bahâ'î, and was born, according to Brocklemann, Vol. II, p. 414, on the 19th Dulhijjah, A.H. 953 = 11th February, A.D. 1547. He was a great Shî'ah divine, and wrote numerous works on Shî'ite law, tradition, mathematics and



astronomy. See Bankipur Lib. Cat. Vol. III, pp. 43-48. He died in Shawwâl, A.H. 1030 = A.D. 1621.

Beginning with a short preface in Arabic:—

• اما بعد حمد الله تعالى على افضاله والصلوة والسلام على اشرف الخلائق

The poem itself begins thus on fol. 2<sup>a</sup>:—

ايها الساهي عن العبد القديم ايها اللاهي عن الذهب القديم

The Majnawî is also called *سوانح الحجاز*, on account of its having been composed in the course of the author's pilgrimage. See *Majma'ul-Fusahâ*, ii, p. 9.

It has been lithographed in Constantinople, A.H. 1268 and 1282.

Written in a clear bold Nasta'liq within gold and coloured-ruled borders with an illuminated 'Unwân and the headings in red.

Not dated, apparently 17th century.

### No. 381.

fol. 136; lines 12; size  $7 \times 3\frac{1}{2}$ ;  $5 \times 2$ .

ديوان نقى

DIWÂN-I-NAQÎ.

The diwân of Shaykh 'Alî Naqî of Kamran (in 'Irâq) شيخى، a well-known panegyrist of Shâh 'Abbâs I (A.H. 995-1038 = A.D. 1586-1628). He died in A.H. 1030 or 1031 = A.D. 1620 or 1621. Copies of his diwân are rare. One is noticed in the Bankipur Library Catalogue, Vol. III, p. 9.

Beginning:—

ای نام همایونت طغراچک فرمانها خورشید صفت طالع از مطلع دیوانها

Contents:—

Gazals in alphabetical order, fol. 1<sup>b</sup>; Rubâ'is, fol. 91<sup>a</sup>; Mu'am-miyât, fol. 92<sup>b</sup>; Târikhs, fol. 110<sup>a</sup>; Pahlawiyât, fol. 112<sup>a</sup>.

Written in good Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.

Dated A.H. 1055.

A note at the end, dated A.H. 1113, is followed by a seal of 'Abd ul-Majîd Khan of Muhammad Shâh's court.

Another note on the fly-leaf at the beginning says that the donor of this library purchased the MS. for fifteen rupees.

## No. 382.

fol. 98; lines 12; size  $6\frac{1}{2} \times 3\frac{1}{2}$ ;  $4\frac{1}{2} \times 2$ .

## THE SAME.

A small collection of the lyrical poems of the same 'Ali Naql, beginning with Qasidahs:—

چو خفتگان بعد را عباچ روز نشور ز خواب مرگ جهان دنیای نفع و ضرر

Gazals in alphabetical order, beginning as above, fol. 23<sup>a</sup>; Rubā'is, and Pahlawiyāt intermixed, fol. 80<sup>b</sup>; Tarkīb-bands, fol. 92<sup>a</sup>.

Written in good Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 17th century.

There are several seals, almost all faded, on the fly-leaf, and one of these, bearing the inscription محمد کانی, is dated A.H. 1120.

## No. 383.

fol. 92; lines 12; size  $7\frac{1}{2} \times 4$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

## THE SAME.

A collection of 'Ali Naql's Qasidahs, without any order, beginning like the preceding copy. The Qasidahs are followed by Tarkīb-bands, on fol. 53<sup>b</sup>; elegies, fol. 62<sup>b</sup>; Tārikhs, fol. 70<sup>a</sup>.

Written in good Nasta'liq within gold and coloured-ruled borders with whole-page 'Unwāns on foll. 1<sup>b</sup>, 2<sup>a</sup> and 2<sup>b</sup>.

Not dated, apparently 17th century.

A seal bearing the inscription—

حیدر خان خانان احمد شاه بهادر بادشاه غازی \*

is found at the beginning and end of the copy.

## No. 384.

fol. 511; lines 25; size  $12\frac{3}{4} \times 6\frac{1}{2}$ ;  $10 \times 3\frac{1}{2}$ .

دیوان طالب آملی

DĪWĀN-I-ṬĀLIB-I-ĀMULĪ.

A large collection of the poems of Maulānā Muḥammad Ṭālib of Āmul in Māzandarān مولانا محمد طالب آملی, the poet-laureate of Jahāngīr's court. He died at Fathpūr, A.H. 1035 = A.D. 1625.

Beginning with Qit'ahs:—

زهی سرفروزی که در رتبه زبید کمین چاکران ترا تلجداری

Tarkīb-bands and elegies, fol. 20<sup>b</sup>; Maṣnawī, fol. 36<sup>b</sup>. The first Maṣnawī, foll. 36-107, is a poetical account of Jahāngir's reign, written at the emperor's order in imitation of Firdausi's *Shāh Nāmāh*, Nizāmi's *Sikandar Nāmāh* and Hātifi's *Timūr Nāmāh*, cf. fol. 49<sup>b</sup>, ll. 16-18. The title *Jahāngir Nāmāh جهانگیر نامه* occurs on fol. 49<sup>b</sup>, l. 22. This Maṣnawī seems to be rare, inasmuch as it is not found in the poet's works mentioned in other catalogues. The author of the *Ṣuḥuf-i-Ibrāhīm* (Bankipur Lib. Copy, fol. 565<sup>b</sup>) says that Tālib composed a *Jahāngir Nāmāh* of five thousand verses. The present copy consists of about four thousand verses. It begins thus on fol. 36<sup>b</sup>:—

بنام فروزنده مهر و ماء فروزنده رایت صبحگاه

The headings are wanting throughout. The *Jahāngir Nāmāh* is followed by short Maṣnawīs. Gazals in alphabetical order, fol. 128<sup>b</sup>; Rubā'is alphabetically arranged, fol. 464<sup>b</sup>.

Written in fair Nasta'liq.

Not dated, apparently 18th century.

The MS. is in a damaged condition.

### No. 385.

fol. 189; lines (centr. col.) 12; (margl. col.) 24;  
size  $10\frac{1}{2} \times 6$ ;  $9\frac{1}{2} \times 5$ .

### THE SAME.

Another copy of Tālib Āmūlī's diwān, consisting of Qaṣīdahs, Gazals, Maṣnawīs and Rubā'is.

Beginning:—

سحر که بر مژه افروشم چراغ نگاه بدست شعله شکستم کلاه گوشه آ

Written in fair Nasta'liq within gold-ruled borders with illuminated 'Unwān and ornamentations at the beginning.

Not dated, apparently 18th century.

The fly-leaf bears a note dated A.H. 1172, and another dated A.H. 1192. A note on the same page, dated 3rd October, 1891, suggests that the MS. formerly belonged to one Muḥammad Yūsuf Abul Baqā, son of Maulavi Sayyid Muḥammad Ismā'il Khān of Bankipur, Patna.



## No. 386.

fol. 165; lines 17; size  $9 \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{3}{4}$ .

## THE SAME.

Another copy of Tālib's dīwān consisting chiefly of Qasīdahs, followed by a series of Qit'ahs and Tarkib-bands.

Beginning:—

زدم خوش در جوانی بر بسلط معصیت پائی  
کفون در بزم طاعت نیست چون من مجلس آرائی

Written in fair Nasta'liq within coloured-ruled borders with an illuminated head-piece.

Not dated, apparently 18th century.

Two 'Arḍ-didāhs, one dated A.H. 1147, and another 1150, are found on the fly-leaf.

## No. 387.

fol. 77; lines 17; size  $10 \times 5\frac{1}{2}$ ;  $7 \times 3\frac{1}{2}$ .

دیوان قاسم دیوانه

## DĪWĀN-I-QĀSIM DĪWĀNAH.

The Dīwān of Mullā Muḥammad Qāsim ملا محمد قاسم, better known as Qāsim Dīwānah, of Mashhad, who came to India, and settled in Delhi where he was still alive in A.H. 1036 = A.D. 1626.

The Dīwān consists chiefly of Gazals arranged in alphabetical order, with a few Rubā'is at the end.

Beginning:—

بسکه افتاد از غمت شوریدگی در کار ما \*

Written in broken Nasta'liq.

Not dated, apparently 18th century.

## No. 388.

fol. 289; lines 15; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{1}{4}$ .

کلیات شفائی

## KULLIYĀT-I-SHIFĀ'Ī.

The poetical works of Ḥakim Sharaḥ-ud-Dīn Ḥasan Shifā'ī حکیم شرف الدین حسن شفائی, a past-master in all branches of poetry. He was a renowned physician in the court of Shāh 'Abbās

the Great, and died on the 15th of Ramaḍān, A.H. 1037 = A.D. 1628.

Beginning:—

صبا بگو بمحمد رضا که دیگر یار النجم

The work consists of Satires, fol. 1<sup>b</sup>; Maṣnawis, fol. 73<sup>a</sup>; Rubā'is and Qit'ahs, fol. 87<sup>a</sup>; Tarkib-bands, fol. 128<sup>a</sup>; Qaṣīdahs, fol. 156<sup>b</sup>. The Maṣnawī مہر و محبت, composed A.H. 1021 = A.D. 1612, begins on fol. 242<sup>a</sup>.

Written in beautiful Nasta'liq within gold and coloured-ruled borders on papers of different colours, with an illuminated head-piece.

Folios have been misplaced in many places. The proper order, as far as can be ascertained, should be 26<sup>a</sup>-33<sup>b</sup>, 126<sup>a</sup>; 88<sup>a</sup>-92<sup>b</sup>, 87<sup>b</sup>; 48<sup>a</sup>-72<sup>b</sup>, 231<sup>a</sup>-241<sup>a</sup>; 186<sup>a</sup>-233<sup>b</sup>, 256<sup>a</sup>-257<sup>b</sup>; 253<sup>a</sup>-255<sup>b</sup>, 258<sup>a</sup>-287<sup>b</sup>.

Dated Wednesday, the 11th of Jumādā II, A.H. 1026. That is to say, the copy was written eleven years before the poet's death.

Scribe:—علی رضا الکاتب اصفہانی.

### No. 389.

fol. 378; lines 11; size 7 × 4½; 5 × 2½.

دیوان جلال اسیر

DĪWĀN-I-JALĀL ASĪR.

The Diwān of Mirzā Jalāl Asīr Isfahānī, with the takhalluṣ Asīr میرزا جلال اسیر اصفہانی المتخلص به امیر 'Abbās I who gave him one of his daughters in marriage. He died young on account of his excess in drinking, A.H. 1049 = A.D. 1639. The low tone of, and the vulgar jokes in, Asīr's poems are bitterly condemned by some of his biographers.

The contents of this copy are divided into two parts:—

1. Foll. 1-290. Gazals in alphabetical order, beginning:—

ای گلشن از بہار خیال تو سینہا

2. Foll. 290-378. Qaṣīdahs, Qit'ahs, Chronograms, Maṣnawis and Tarkib-bands without any order, beginning:—

لی دانگ تسبیح خیالت دل دانا

Written in bold Indian Nasta'liq on papers of different colours within red-ruled borders, with an illuminated frontispiece at the beginning of each Section. The colophon of the first part is dated

Tuesday, the 17th Ramaḍān, A.H. 1189, the 17th regnal year of Shāh 'Ālam, and that of the second, Wednesday, the 17th of Sha'bān, A.H. 1189.

Scribe: — نوبت رالی.

### No. 390.

fol. 330; lines 13; size  $10 \times 5$ ;  $6 \times 3$ .

#### THE SAME.

Another copy of Asir's Diwān, consisting of Gazals in alphabetical order and Rubā'is without any order.

Beginning as above.

Written in ordinary Nasta'liq within red-ruled borders. The copy is full of interlineal and marginal glosses.

Dated Thursday, the 28th of Ramaḍān, the 50th regnal year (most probably of Aurangzib).

A seal of سید علی رضا dated A.H. 1124 and another of سید حسین are found respectively on fol. 70<sup>a</sup> and 70<sup>b</sup>.

### No. 391.

fol. 596; lines 17; size;  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

#### کلیات قدسی

#### KULLIYĀT-I-QUDSĪ

The poetical works of Hājī Muḥammad Jān Qudsi of Mashhad. حاجی محمد جان قدسی مشهدی. He came to India A.H. 1041 = A.D. 1631, and was introduced to the court of Shāh Jahān by 'Abd Ullah Khān Firūz Jang (d. A.H. 1054 = A.D. 1644) in A.H. 1042 = A.D. 1632. He held a prominent position among the poets of Shāh Jahān's court, and was liberally rewarded on several occasions by the emperor. He died at Lahore or Kashmīr, according to best authorities, in A.H. 1056 = A.D. 1646.

The present kulliyāt, like many others, begins with the prose preface by Jalāl-ud-Dīn Muḥammad Ṭabāṭabā'ī of Isfahān (who came to India in A.H. 1044 = A.D. 1634), which was finished in Agra, the 11th of Rabi' I, A.H. 1048 = July 23, A.D. 1638.

Beginning: —

سخن آفرینی که بحکم اقتضای حکمت مدار برگار الخ •

Qasīdahs arranged in alphabetical order, fol. 7<sup>b</sup>; Tarjī' and Tarkīb-bands, fol. 121<sup>b</sup>; Gazals, alphabetically arranged, fol.



165<sup>b</sup>; Rubā'is, in alphabetical order, fol. 248<sup>a</sup>. The Maḡnawī Zafar Nāmā, ظفر نامہ, relating the exploits of Shāh Jahān, begins thus on fol. 289<sup>b</sup>:—

بصحنی خدائی زبانت کشود الخ •

According to some authors Qudsi left this Maḡnawī incomplete, and it was subsequently finished by Ṭālib-i-Kalīm; but see Rieu, ii., p. 686.

The Maḡnawī in praise of Kaśhmīr begins on fol. 557<sup>b</sup>. Another Maḡnawī without any title, agreeing with Ethé, Ind. Office Nos. 1552,6 and 1553,7, begins on fol. 589<sup>b</sup>.

Written in good Indian Nasta'liq within gold and coloured-ruled borders with illuminated head-pieces on foll. 1<sup>b</sup>, 7<sup>b</sup>, 121<sup>b</sup>, 165<sup>b</sup>, 248<sup>b</sup>, 289<sup>b</sup>, 395<sup>b</sup>, 557<sup>b</sup>, and 589<sup>b</sup>. The fly-leaf at the beginning contains a painted picture of Indian style of Hājī Muḡammad Jān Qudsi, the author of the work.

A seal of Muḡammad Ibrāhīm, dated A.H. 1276, is found on foll. 1<sup>b</sup> and 596<sup>a</sup>.

Not dated, apparently 17th century.

### No. 392.

foll. 197; lines 12; size 10½ × 6½; 6 × 3.

#### THE SAME.

A very beautiful copy of a smaller collection of Qudsi's poetical works, preceded by a short prose preface, written in A.H. 1041 — A.D. 1631 and dedicated to Abū Naṣr Khān bin Minūghīhr Khān, the governor of Mashhad.

Beginning, like Ethé Ind. office Lib. copy No. 1552,7:—

جل من لا اله الا هو •

Qasīdahs in alphabetical order, beginning on fol. 8<sup>b</sup>:—

من آن نیم که کنم سرکشی ز تیغ جفا الخ •

Tarkīb-bands, fol. 91<sup>a</sup>; short Maḡnawīs, fol. 124<sup>b</sup>; Gazals alphabetically arranged, fol. 132<sup>b</sup>; Rubā'is without any order, fol. 193<sup>a</sup>.

Written in beautiful Nasta'liq within gold and coloured-ruled borders on papers with floral designs in gold. Profusely illuminated 'Unwāns on foll. 8<sup>b</sup>, 8<sup>b</sup>, and 132<sup>b</sup>. The first two pages are sumptuously illuminated.

Not dated, apparently 17th century.

Foll. 187<sup>a</sup>-197<sup>b</sup> are slightly water-stained.

## No. 393.

fol. 185; lines 13; size  $8\frac{1}{2} \times 5\frac{1}{4}$ ;  $6 \times 3$ .

## THE SAME.

Another copy of Qudsi's diwān, beginning with the same preface and consisting of Tarkib-bands, Maṣnawīs, Ġazals and Rubā'īs arranged in the same order as in the preceding copy.

Written in good Nasta'liq.

Not dated, apparently 18th century.

## No. 394.

fol. 25; lines 12; size  $9\frac{1}{4} \times 5\frac{1}{2}$ ;  $6 \times 2\frac{3}{4}$ .

افتتاح سلطانی

## IFTITĀḤ-I-SULTĀNĪ.

A poetical account of prince Aurangzib's war with the Uzbeks, and Nadr Muḥammad Khān, the ruler of Balkh, by a poet who calls himself, on fol. 6<sup>b</sup> and 24<sup>a</sup>, 'Alawī. He flourished under Shāh Jahān, who is spoken of in the present tense.

Beginning:—

بنام خدای زمین و زمان که پیدا از شد همیں و همان

The title of the poem occurs on fol. 25<sup>a</sup>.

The date of composition, A.H. 1057 = A.D. 1647, is given in the concluding line, which forms a chronogram.

Written in good Nasta'liq within gold-ruled borders with a double-page illuminated 'Unwān. It was copied at the desire of one Nūr Mahdī Khān by Muhammad Arṣhad in A.H. 1150.

## No. 395.

fol. 36; lines 14; size  $6\frac{1}{2} \times 4\frac{1}{4}$ ;  $5 \times 2\frac{3}{4}$ .

منوهر و مدھو مالت

## MANOHAR WA MADHŪ' MĀLAT.

A Maṣnawī on the love-story of prince Manohar and princess Mdhū Mālat, translated from a Hindū poem.

Beginning as in Rieu, ii, p. 700<sup>a</sup>:—

بنویسند خداوند خرد بخش (که read) صورت‌های گوناگون کند نقش

In the colophon the work is ascribed to one Shaykh Nūr Muḥammad تصنیف شیخ نور محمد. The date of composition given in the concluding lines is A.H. 1059 = A.D. 1649, and it is said here that the poem consists of one thousand verses.

Written in a careless ugly Nasta'liq by a most illiterate scribe, who gives his name in the colophon as Shaykh Luṭf-Ullah. Full of clerical mistakes.

Dated 11th Chait, the third regnal year? Apparently 19th century.

### No. 396.

fol. 180; lines 15; size  $9\frac{1}{4} \times 5\frac{1}{4}$ ;  $6 \times 3\frac{1}{4}$ .

دیوان فیاض

DĪWÂN-I-FAYYÂD.

The diwân of Maulânâ 'Abd-ur-Razzâq bin 'Alî bin Ḥusayn, poetically called Fayyâd المتخلص مولانا عبد الرزاق بن علي بن حسين. He was born in Lâhijân, but as he lived for a long time in Qum, under Shâh 'Abbâs II (A.H. 1052-1077 = A.D. 1642-1666), he is also known as *Qummi*. He died, according to Rieu, Suppl., No. 324, where a copy of his diwân is noticed, about A.H. 1060 = A.D. 1650. Another copy is described in Bank. Lib. Cat., Vol. III, pp. 94-97.

Beginning:—

لی بر فراز مسند الا گرفته جا الم \*

This copy consists of Gazals in alphabetical order, fol. 1<sup>b</sup>; Rubâ'is, without any order, fol. 155<sup>a</sup>. It ends with a Sâqî Nâmah, which begins thus on fol. 169<sup>b</sup>:—

بیا ساقی اسباب می ساز کن سر خم بقام خدا باز کن

Written in Nim Shikastah by Sayyid 'Alî of Thânisar سید علی تھانیسری for one Shaykh Muḥammad Aḥsan.

Dated Shâh Jahânâbâd, 13th Dulqa'ad, the thirteenth regnal year of Muḥammad Shâh, i.e. A.H. 1143.



## No. 397.

fol. 101; lines 15; size  $8 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times \frac{1}{2}$ .

دیوان کلیم

DĪWÂN-I-KALĪM.

The Dīwân of Mirzâ Abû Tâlib, with the poetical title Kallim مرزا ابوطالب کلیم همدانی. He was born in Hamadan, but, as he lived for some time in Kâshân, he is sometimes called Kâshî. He came to India during the reign of Jahângir, and, shortly after Shâh Jahân's accession, attached himself to the Imperial Court, receiving from the emperor ample rewards for composing poems on occasional events. He died, according to the best authorities, A.H. 1062 = A.D. 1651.

This copy of the Dīwân consists chiefly of Gazals, arranged in alphabetical order.

Beginning:—

بدل کردم بمستی عاقبت زهد ریائی را

The copy is incomplete, and the Gazals break off abruptly in the middle of the letter د (dāl). The Gazals are followed by a fragment of a treatise on Muhammadan law, dealing with matrimonial questions (fol. 95<sup>a</sup>-101<sup>b</sup>).

Written in Nim Shikastah with notes and additional verses on the margins.

Not dated, apparently 19th century.

## No. 398.

fol. 29; lines 15; size  $10\frac{1}{2} \times 6$ ;  $7 \times 4\frac{1}{2}$ .

دیوان نسبتی

DĪWÂN-I-NISBATĪ.

Selections from the Dīwân of Maulânâ Nisbatî of Thânisar, مولانا نسبتی تھانیسری, near Lahore, who was still alive in A.H. 1062 = A.D. 1651. See Bankipur Lib. Cat., Vol. iii, pp. 104-105.

Beginning with Gazals in alphabetical order:—

بکوی یار وفا کرده اند خانۀ ما      بشاخ زلف نهادند آشیانۀ ما

The copy ends with a few Rubâ'is on fol. 27<sup>a</sup>.

Written in ordinary Nasta'liq within red-ruled borders.

Not dated, apparently 19th century.

## No. 399.

fol. 96; lines 13; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{3}{4}$ .

دیوان صیدی

DÎWÂN-I-ŞAYDÎ.

A somewhat rare copy of the lyrical poems of Mullâ Sayyid 'Alî, with the poetical *nom de plume* Şaydî, of Teherân, ملا سید علی who came to India during the reign of Shâh Jahân, in A.H. 1064 = A.D. 1653. He enjoyed the warm favour of the emperor's accomplished daughter Jahân Ârâ Begam, and died in Delhi A.H. 1069 = A.D. 1658.

This copy consists chiefly of Ġazals arranged in alphabetical order.

Beginning:—

شد بسکه از خرام تو تغئیر حالها •

The Ġazals are followed by a few Qit'ahs on fol. 95<sup>a</sup> and Rubâ'is, fol. 95<sup>b</sup>.

Written in good Nasta'liq within gold and coloured-ruled borders.

Not dated, apparently 17th century.

A note at the end runs thus:—

موافق نسخه منقول عنه نوشته شد

The last two folios are pasted over with patches of thick paper.

## No. 400.

fol. 87; lines 13; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 2\frac{3}{4}$ .

دیوان بیخود

DÎWÂN-I-BÎKHWUD.

The Diwân of Mullâ Jâmi, poetically surnamed Bîkhwud, ملا جامی بیخود. He was a native of Lahore, and flourished in the reign of Shâh Jahân. He also wrote a Maġnawî, entitled *حسن و دل* "Beauty and Heart" (Comp. Rieu, II, p. 741<sup>b</sup>), and died, according to Sarkhwush (Sprenger, p. 110), in A.H. 1086 = A.D. 1675; but the chronogram *جام حمد بیخود شد*, quoted by Sprenger, *loc. cit.*, gives A.H. 1084 = A.D. 1673.

This copy of the poet's Diwân consists chiefly of Ġazals in alphabetical order, and some Rubâ'is without any order.

Beginning with Gazals:—

ز نیرنگ هجوم جلوه ات لی رشک معشرها الی \*

Written in minute Nasta'liq within gold and coloured-ruled borders.

Dated, on fol. 99<sup>b</sup>, 27th Jumādā I, A.H. 1114.

### No. 401.

fol. 52; lines 16; size  $9 \times 4\frac{1}{2}$ ;  $7 \times 3$ .

دیوان عشق

DIWÂN-I-'ISHQ.

An extremely rare copy of the lyrical poems of 'Ishq, عشق.

Several poets bearing the Takhalluṣ 'Ishq are noticed by the biographers of Persian poets. The present author seems to be identical with Mirzā Abd-ullah 'Ishq, مرزا عبدالله عشق بن مرزا محمد شفیع, son of Mirzā Muḥammad Shafī', mentioned in the Riyāḍ-ush-Shua'ra (Bankipur Lib. Copy, fol. 277<sup>a</sup>), where, among the verses quoted by the author of the said Taḍkirah, one, viz. the first on fol. 7<sup>a</sup>, is found here. In Riyāḍ we are told that the poet died in the reign of Shāh Sulaymān Ṣafawī, who reigned A.H. 1077-1105 = A.D. 1667-1694, and that one of his ancestors, Mirzā Dā'ūd, was closely connected with the Ṣafawī kings of Persia. On fol. 45<sup>b</sup> the poet refers to the Anwār-i-Suhayli of Ḥusayn Wā'iz-ul-Kāshifī (d. A.H. 910 = A.D. 1504) thus:—

گرنویسند بآب و زر و گوهر صد بار / نشود نسخه انوار سہیلی مصحف

Beginning:—

بمحمد الله که امشب سوختم پیوانه خود را

چراغان کردم از شمع رخی کاشانه خود را

Contents:—

Gazals in alphabetical order, fol. 1<sup>b</sup>. \* A long Qaṣīdah of sixty verses on fol. 43<sup>a</sup>, beginning:—

شد ز میخانه هوا بہار / سائرز نشان گل سرشار

Tarkīb-bands, on fol. 45<sup>a</sup>, beginning:—

لی از آئینہ خود داده بضوای روحا الی \*



Rubâ'is, on fol. 51<sup>a</sup>, beginning:—

بیهوش شدم ز ترک سافرنوشتی الخ \*

Written in beautiful Nasta'liq within gold-ruled borders with an illuminated head-piece. On fol. 52<sup>a</sup> the following note, written in red in the same hand as the MS. itself, says that the copy belonged to one Shaykh Muḥammad Amjad:—

مالک بالاستحقاق شیخ محمد امجد \*

The date of transcription given between the last two lines, at first sight reads "A.H. 1050," but closer inspection shows that it is "11050" which evidently stands for "1150."

## No. 402.

fol. 589; lines 31 (in 4 coll.); size 14×8½; 11½×6½.

دیوان صائب

DĪWÂN-I-ŞÂ'IB.

A very valuable autograph copy of a large collection of the Gazals of the famous poet Sâ'ib, with his original name Mirzâ Muḥammad 'Alī مرزا محمد علی صائب. His ancestors belonged to Tabriz, but during the time of Shâh 'Abbâs II the family removed to Isfahân, where he was born in about A.H. 1012 = A.D. 1603. He came to India during the latter period of Jahângir's reign, and found a most benevolent patron in Zafar Khân, the governor of Kâbul, who brought him to the court of Shâh Jahân. Towards the end of his life he returned to Persia, and received the title of Malik-ush-Shu'arâ from 'Abbâs II. He died in Isfahân A.H. 1088 = A.D. 1677. He is admitted on all hands to be the greatest among the modern Persian poets, and is the creator of a new style of poetry. He was also well versed in Turkish, and most copies of his diwân contain poems in Turki. This copy of the diwân, consisting chiefly of Gazals in alphabetical order, begins thus, like most copies:—

اگر نه مدد بسم الله بودی تاج عنوانها

نگشتی تا قیامت نو خط شیراز دیوانها

Written in beautiful minute Shikastah hand within gold-ruled borders with a beautifully illuminated head-piece and a double-page 'Unwân.

This valuable copy has an illuminated parallelogram on the

fly-leaf containing two verses of the poet, the first of which runs thus :—

معوکی از صفحہ دلہا شود آئر من  
من حملن ذوقم کہ می یابند از گفتار من

These verses, written in the same hand as the MS. itself, are introduced by the words راقمہ صائب, i.e. "written by Šâ'ib," and are followed by a seal of the poet bearing the inscription محمد علی صائب. On the right-hand side of the aforesaid verses is a note by Muḥammad Bâqir ul-Mūsawī un-Nishâpûrī, entitled Siyâdat Khân, in which it is said that this MS. was written for Zafar Khân of Kâbûl by Mirzâ Šâ'ib himself, and was in the possession of Ni'mat Ullah Khân, who, towards the end of A.H. 1138, presented it to the writer of the note.

Two other notes, dated A.H. 1192 and 1206, are found on the same folio.

### No. 403.

fol. 602; lines (centrl. col.) 15; (margl. col.) 28;  
size  $11\frac{1}{2} \times 6$ ;  $10 \times 5$ .

#### THE SAME.

Another copy of Šâ'ib's diwân, containing Gazals in alphabetical order, Mufridât or single verses (fol. 580<sup>b</sup>), beginning as in Bankipur Lib. copy No. 341; unfinished Gazals, known as راجب العنق, fol. 596<sup>a</sup> (margin).

Written in fair Nasta'liq within coloured-ruled borders.

A versified colophon on the last folio says that the MS. was copied at the request of one Muḥammad 'Ārif Qâḍi by Ḥâtīm in A.H. 1114.

A seal of Dilâwar 'Alī of 'Ālamgir's time bearing the date A.H. 1097 or 1067 is found on the fly-leaf. It is evident that this seal was impressed long after the death of the said Dilâwar 'Alī, by a different person.

### No. 404.

fol. 512; lines 17; size  $10 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 2\frac{1}{2}$ .

#### THE SAME.

Another copy of Šâ'ib's diwân, containing Gazals in alphabetical order, Maṭâli' or opening verses, alphabetically arranged, fol. 4161<sup>b</sup>; Mutafarriqât or detached verses, likewise in alphabetical order, fol. 430<sup>b</sup>.



Written in fine Nim-Shikastah hand.  
Not dated, apparently 18th century.

### No. 405.

fol. 76; lines 15; size  $6\frac{1}{2} \times 3\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

دیوان کاتب

DÎWÂN-I-KÂTIB.

A slightly defective copy of the lyrical poems of a poet who adopts the poetical *nom de plume* Kâtib, کاتب

Beginning, with a Qaṣidah in praise of 'Alī:—

تا بزنند آن جسم جان باشد شیوه ام مدح خاندان باشد

The Gazals in alphabetical order begins on fol. 4<sup>b</sup>:—

از دیده ظاهری کی توبه بینی خدای را

موسی عمران ندید شمعش نقای را

The poet mentions Nazîrî (d. A.H. 1022 = A.D. 1613) on fol. 39<sup>a</sup> and Šâ'ib (d. A.H. 1088 = A.D. 1677) on fol. 65<sup>b</sup>. It is therefore evident that he died some time after the last-mentioned date.

This copy consists chiefly of Gazals, and breaks off in the middle of the letter *z*. Fol. 76 should be followed by fol. 57.

Written in ordinary Nasta'liq.

Not dated, apparently 18th century.

### No. 406.

fol. 135; lines 12; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$ .

دیوان شوکت

DÎWÂN-I-SHAUKAT.

A valuable copy of a selection of the lyrical poems of Muhammad Ishâq Shaukat of Bukhârâ, محمد اسحاق شوکت بخاری, who finally settled in Isfahân, where he died in A.H. 1107 = A.D. 1695.

Beginning:—

ز خود بگریه تلخم حلاوت دگر است

خنده گل خوش این گلاب را شکر است



A Turkish commentary on the poet's diwân is noticed in G. Flügel, i., p. 590.

This copy contains a selection of the poet's Gazals arranged in alphabetical order.

Written in good Nasta'liq within gold-ruled borders on gold sprinkled paper, with an illuminated 'Unwân. Copied, A.H. 1125, i.e. 18 years after the poet's death, by Muhammad Ismâ'il of Tabriz at Isfahân.

### No. 407.

fol. 99; lines 17; size  $8\frac{1}{4} \times 5$ ;  $6\frac{1}{4} \times 2\frac{1}{4}$ .

دیوان خلیل

DÎWÂN-I-KHALÎL.

A collection of poems by a poet who adopts the takhalluṣ Khalîl خلیل. From the chronograms on fol. 47<sup>a</sup>-49<sup>a</sup> it would appear that he lived under Aurangzib (A.H. 1069-1119 = A.D. 1659-1707) whom he praises in laudatory terms. The last date found is A.H. 1107 = A.D.

The MS. is a defective one, and opens abruptly thus:—

شد بعشق او مرا گر مطلبی حاصل چه شد

خواهش صد مدعی ناز را دارم هنوز

The first part of the copy comprises Gazals in alphabetical order, followed by a series of detached verses on fol. 28<sup>a</sup>. Mu'am-mâs, fol. 34<sup>a</sup>; Rubâ'is, fol. 41<sup>b</sup>; chronograms, fol. 47<sup>a</sup>; short Maṣnawis, fol. 49<sup>b</sup>.

Written in fair Nasta'liq with additional verses on the margins

Not dated, apparently 18th century.

### No. 408.

fol. 336; lines 14; size  $9 \times 4\frac{1}{4}$ ;  $6 \times 2\frac{1}{4}$ .

کلیات خاشع

KULLIYÂT-I-KHÂSHI'.

A rare copy of the poetical works of Khâshi' خاشع, whose full name remains in obscurity. It is evident from the following line on fol. 71<sup>b</sup>, that the poet came to India from Irân:—

دل ما خوش که بهند آمده ایم از ایران •

The exact date of the poet's death is also not known, but from the panegyric poems and verses addressed to the Emperors Ālamgir and Bahādur Shāh, we can reasonably infer that the poet flourished in their reigns. The latest date found in the work, is a chronogram expressing the date of Bahādur Shāh's accession to the throne in A.H. 1119 = A.D. 1707.

Beginning:—

ای جلالت نطق را کلک از بیانی انداخته \*

The work consists of Qasidāhs without any alphabetical order, fol. 1<sup>b</sup>; Tarjī'band, on fol. 50<sup>a</sup>; a Maṣnawī, fol. 53<sup>b</sup>; chronograms, fol. 63<sup>a</sup>; Gazals, in alphabetical order, fol. 79<sup>b</sup>; Rubā'is, without any order, fol. 223<sup>b</sup>.

Written in fair Nasta'liq within gold and coloured-ruled borders with an illuminated head-piece on fol. 1<sup>b</sup> and 79<sup>b</sup>. Additional verses are found on the margins throughout the copy.

Unfortunately the folios towards the end are in considerable confusion. The right order seems to be:—1-192, 296, 193-198, 301, 199-290, 307-310, 291-294, 303-306, 311, 297, 295, 302, 299-300, 312-336.

Not dated, apparently beginning of the 18th century.

A seal of Dilāwar 'Alī of 'Ālamgir's reign, dated A.H. 1162, is found on the fly-leaf.

### No. 409.

fol. 347; lines 19 (4 coll.); size 12 × 9½; 9½ × 7.

حمله حیدری

### HAMLAH-I-HAYDARĪ.

A poetical account of the prophet and the first four Khalifa, based on the Ma'ārij-un-Nubuwwat of Mullā Miskin, by Mirzā Muḥammad Rafī' Khān, with the takhalluṣ Bādil مصد رنوع. خان باذل. He was at first attached as Diwān to Prince Mu'izz-ud-Dīn, whose mother was his own sister, but later on became the governor of Gawāliyar, and then of Bans Bareilly. He died in Delhi, A.H. 1123 = A.D. 1711.

Beginning:—

بنام خداوند بسیر بخش خرد بخش و دین بخش و دینار بخش

For full particulars of the author and his works see Bankipur Lib. Cat., Vol. III, p. 374, etc.

This copy does not contain the continuation by Muḥammad Šādiq Āzād.



Written in ordinary Nasta'liq on coloured papers within coloured-ruled borders with an illuminated head-piece. The headings are written in red throughout.

Dated A.H. 1147.

Scribe:—سید مرتضیٰ.

### No. 410.

fol. 117; lines 15; size  $7\frac{3}{4} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 3$ .

دیوان بیدل

DĪWÂN-I-BĪDIL.

A collection of the lyrical poems of Mirzâ 'Abdul Qâdir Bîdil bin Mirzâ 'Abd-ul-Khâliq مرزا عبد القادر بیدل بن مرزا عبد الخالق, who originally belonged to the Turkish Chagatâ'i tribe of Arlâs, but was born in 'Azimâbâd (Patna), A.H. 1054 = A.D. 1644. He was of great stature, and, according to some authorities, at first adopted the takhalluṣ of Ramzî. He spent his last days in Delhi, where he died on Thursday, the 4th Şafar, A.H. 1133 = A.D. 1720. He was also well versed in Turkish. His complete works are said to amount to between ninety and a hundred thousand lines.

This collection, consisting chiefly of Gazals in alphabetical order, begins thus:—

لی آئینہ حسن تمنای توجانہا الم \*

Written in fair Nasta'liq.

Not dated, apparently 19th century.

Two seals of one Sayyid 'Abd-ul-Bâqit, dated A.H. 1221, are found on fol. 1<sup>b</sup> and 117<sup>b</sup> respectively.

### No. 411.

fol. 117; lines 12; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 2\frac{3}{4}$ .

حلاج وحداد

HALLÂJ WA HADDÂD.

A mystical Maṣnawî dealing with the story of the cotton-cleaner and the blacksmith, by Muḥammad Ṭâhir, poetically surnamed 'Alawî, of Kâshân محمد طاهر علوی الکاشانی. He came to India, and flourished under Muḥammad Nâsir-ud-Dîn Shâh (A.H.



1131-1161 = A.D. 1719-1748), to whom he dedicated the present work, which he completed in A.H. 1140 = A.D. 1727 (cf. fol. 115<sup>a</sup>).

Beginning, as in Sprenger, p. 328:—

بنام آنکه داد از رشتۀ آ  
چو عقد سبعه دلها را همه را

Written in good Nasta'liq within gold-ruled borders with a double-page 'Unwān and two illuminated head-pieces in the beginning.

The colophon, dated A.H. 1144 (wrongly written یک هزار instead of هزار و یکصد و چهل و چهار), says that the copy was transcribed by the poet's pupil Muhammad Arshad.

The colophon is followed by a seal of Ṣalāḥ-ud-Dīn Khān of Muhammad Shāh's time, dated A.H. 1145.

The MS. is worm-eaten.

## No. 412.

fol. 95; lines 15; size 9½ × 6; 6 × 3.

دیوان حیا

DĪWĀN-I-HAYĀ.

The Dīwān of Sheo Rām, poetically surnamed Hayā شیو رام حیا, a Kāyath Hindū of Akbarābād. He was the son of Bhagwati Mal, a *Mutaʿaddī* (accountant) of 'Aurangzib's Wazir Nawwāb Asad Khān. He was a pupil of Mirzā Bidil of Patna, and died, according to 'Alī Ḥasan's *Ṣubḥ-i-Gulshān*, p. 144, in A.H. 1144 = A.D. 1731.

Beginning as in Ethé, Bodl. Lib. Cat. No. 1171:—

می برد دیرو حرم از خود دل دیوانه را

طرح صحبت با دو شمع افتاد این پروانه را

Contents:—Gazals in alphabetical order, fol. 1<sup>b</sup>; Rubā'is, fol. 80<sup>b</sup>; Mukhammas, fol. 89<sup>b</sup>; Mu'ammiyāt, fol. 92<sup>a</sup>; Chronograms, fol. 92<sup>b</sup>; Qit'ahs, fol. 94<sup>a</sup>.

Written in good Nasta'liq within red-ruled borders with an illuminated head-piece. Foll. 2<sup>a</sup>-9<sup>b</sup> are written in a different hand. Additional verses are found on the margins. Spaces are left blank in many places.

Not dated, apparently 18th century.

## No. 413.

fol. 148 ; lines 11 ; size  $8\frac{1}{2} \times 5\frac{1}{2}$  ;  $6 \times 3$ .

دیوان ثابت

## DÎWÂN-I-ŞÂBIT.

The Diwân of Mir Muḥammad Afḍal, with the Takhallus *Şâbit* *ثابت*, of Badakhshân. He was the nephew of Himmat Khân Badakhshî (son of Islâm Khân), and died in Sha'bân, A.H. 1151 — A.D. 1738.

Beginning :—

ای کہ وابسته حرف تو بود نظم بیدان الخ

This copy of the poet's Diwân consists of Qasîdahs including some elegies, fol. 1<sup>b</sup> ; Gazals in alphabetical order, fol. 95<sup>b</sup> ; Qit'ahs, intermixed with single verses, Rubâ'is and chronograms, fol. 140<sup>b</sup> ; Mukhammasât, fol. 144<sup>b</sup>.

The MS. is defective towards the end.

Written in fair Nasta'liq with occasional headings in red.

The copy is not dated, but a seal of the poet's pupil Shir Afgan Khân, bearing the date A.H. 1151, is found on the fly-leaf at the beginning. It is therefore probable that the transcription was made immediately before or after the poet's death. Several seals on the same fly-leaf are effaced.

## No. 414.

fol. 183 ; lines 13 ; size  $8\frac{1}{2} \times 6$  ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

دیوان توفیق

## DÎWÂN-I-TAWFÎQ.

The Diwân of Tawfîq Kashmîrî *توفیق کشمیری*, who, according to Sham'-i-Anjuman, p. 99, died 89 years old, towards the end of the 12th century A.H. The latest date found in this copy is A.H. 1188 — A.D. 1774 (fol. 64<sup>a</sup>).

Beginning :—

آنرین باد بر آن صانع بیچون و چرا الخ

The Diwân consists of Maḡnawîs, fol. 1<sup>b</sup> ; Qasîdahs, fol. 20<sup>b</sup> ; Tarji'bands, fol. 41<sup>a</sup> ; Tarkîb-bands intermixed with a few Qasîdahs, fol. 45<sup>b</sup> ; Qit'ahs and chronograms, fol. 59<sup>a</sup> ; Gazals in alphabetical order, with some detached verses, fol. 64<sup>a</sup> ; a Sâqî

Nāmāh, fol. 168<sup>b</sup>; Mukhammasāt, fol. 169<sup>b</sup>; Rubā'is, fol. 180<sup>b</sup>; Mustazād, fol. 183<sup>a</sup>.

Written in Indian Ta'liq for Shaykh Gulām Muḥammad Qādirī Chishtī Nizāmī, better known as Miskīn Shāh, by his disciple (name illegible).

Dated 15th Shawwāl, A.H. 1252.

### No. 415.

fol. 123; lines 15; size 12×7; 9×4½.

حاتم طائي

HĀTIM ṬĀ'Ī.

A poetical version of the most popular fable "Hātim Ṭā'ī," by Shaykh Farḥat Ullāh, poetically surnamed Farḥat bin Shaykh Asad Ullāh شيخ فرحت بن شيخ اسد الله, who in the following copy of his Urdū Dīwān (fol. 32<sup>b</sup>) calls himself a pupil of Shaykh Gulām 'Alī Rāsikh of Patna.

Farḥat died at Patna A.H. 1191 = A.D. 1777. According to the poet's statement on fol. 2<sup>b</sup>, he wrote the poem for a European gentleman called here مسٹر فریدل.

The MS. is defective at the beginning as well as towards the end. It opens abruptly with the following line:—

مدح تو افزون ز حد گفتگو جایی تو بیرون ز کد جسنجو

Written in fair Nasta'liq with headings in red.

Not dated, apparently 18th century.

### No. 416.

fol. 63; lines 14; size 9½×6; 7×4.

دیوان فرحت (اردو)

DĪWĀN-I-FARḤAT (URDŪ).

The Urdū Dīwān of the same poet Farḥat (noticed above), consisting of Gazals in alphabetical order, including a few Qit'ahs and Rubā'is.

Beginning:—

کیا حسن میں بیان کروں اوس بیصجاب کا الم

The MS. is defective towards the end.

Written in Shikastah.

Not dated, apparently 18th century.



## No. 417.

fol. 54; lines 12; size  $8\frac{1}{2} \times 4\frac{3}{4}$ ;  $5\frac{1}{2} \times 3$ .

دیوان مظهر جانجانان

DÎWÂN-I-MAẒHAR JANJÂNÂN.

The Diwân of Shams-ud-Dîn Habîb Ullah with the takhalluṣ Maẓhar, better known as Jân Jânân شمس الدین حبیب اللہ. المتخلص به مظهر المعروف به جانجانان. He was born, according to his own statement, on fol. 1<sup>b</sup>, A.H. 1110 = A.D. 1698, and died, according to Rieu i, p. 363<sup>a</sup>, in A.H. 1195 = A.D. 1780.

The Diwân is preceded by a short prose preface containing an autobiography of the poet. It begins thus:—

بعد حمد و صلوات فقیر جانجانان متخلص به مظهر الخ •

The Diwân begins thus:—

آبی نزد بروی گران خواب بضت ما الخ •

It consists of Gazals in alphabetical order, fol. 2<sup>b</sup>; single verses and Rubâ'is, fol. 48<sup>a</sup>; Maṣnawis, fol. 49<sup>a</sup>; Mukhammasât, fol. 49<sup>b</sup>; Musaddasât and Wâsûkhs, fol. 51<sup>a</sup>. It ends with a Qit'ah, on fol. 53<sup>b</sup>.

Written in Shikastah for one Sitâ Râm, son of Lâlâ Gauri Sahâi of Lucknow, by Baijnâth Sahâi, poetically surnamed 'Adli. The headings are in red. Additional verses are found on the margins.

Dated 16th Dul-hijjah, A.H. 1249.

The MS. is slightly worm-eaten.

## No. 418.

fol. 260; lines 15; size  $11\frac{1}{2} \times 7$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

دیوان واقف

DÎWÂN-I-WÂQIF.

The Diwân of Maulânâ Nûr-ul-'Ayn with the Takhalluṣ Wâqif, son of Maulânâ Amânat Ullah مولانا نور العین واقف بن مولانا امانت اللہ. He is generally thought to have been a native of Patiyâlah in the

Panjāb, but see Bankipur Lib. Cat., Vol. III, No. 424. He died in A.H. 1200 = A.D. 1785.

Beginning:—

لی به بزم شوق تو نال ز هر سو سازها الم \*

The copy consists of Gazals in alphabetical order, fol. 1<sup>b</sup>; Qit'ahs and Rubā'is, fol. 242<sup>b</sup>; Tarji'bands, fol. 249<sup>b</sup>; Mukhammasât, fol. 259<sup>b</sup>.

Written in clear Nasta'liq within gold and coloured borders with a profusely illuminated head-piece.

Dated 19th Shawwâl, A.H. 1262.

Scribe:—ملا محمد کمال.

### No. 419.

fol. 313; lines 13; size  $8 \times 4\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$ .

THE SAME.

Another copy of Wāqif's Dîwân, arranged like the preceding copy.

Written in small Nasta'liq within coloured-ruled borders with an illuminated head-piece.

Dated 5th Rajab, A.H. 1263.

### No. 420.

fol. 86; lines 11; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

دیوان جوهری

DÎWÂN-I-JAWHARÎ.

The lyrical poems of Maulânâ Âyat Ullah, poetically surnamed Jauhari مولانا آیت الله جوهری, of Patna, mentioned in Sprenger, pp. 184, 244. He died in A.H. 1200 = A.D. 1785.

The Dîwân consists chiefly of Gazals arranged alphabetically.

Beginning:—

الا لی ساتی وحدت تو بکشا راز دلها را \*

Written in Indian Ta'liq on yellow-coloured papers. Additional poems by the poet in praise of the Prophet are occasionally found on the margins.

Not dated; 19th century.

## No. 421.

fol. 42; lines 15; size  $14\frac{1}{2} \times 8\frac{1}{2}$ ;  $9\frac{1}{2} \times 5$ .

آصف نامہ

## ĀṢAF NĀMAH.

A short Maṣnawī poem dealing with the campaign of Nawwāb Āṣaf-ud-Daulah of Oudh (A.H. 1188-1212 = A.D. 1774-1797) against Gulām Muḥammad Khān, who, after imprisoning and assassinating Muḥammad 'Alī Khān, forcibly took possession of the government of Rāmpūr. Āṣaf, espoused the cause of Muḥammad 'Alī's infant son Aḥmad 'Alī, defeated and took Gulām Muḥammad prisoner, and restored the throne to Aḥmad 'Alī. The author, whose full name is unknown, adopts the Takhalluṣ Mauzūn موزون.

Beginning:—

بِغَمِ خَدَاوندِ رَبِّ الْعِبَادِ      کہ ملکِ سلیمانِ بَآصفِ پِدادِ

Written in fair Nasta'liq within red-ruled borders with the headings in red and an illuminated head-piece. The MS. is full of clerical mistakes.

Not dated; 19th century.

The seals of Sulaymān Jah, Amjad 'Alī and Wājīd 'Alī, late kings of Oudh, are found at the end of the copy.

## No. 422.

fol. 96; lines 13; size  $12\frac{1}{2} \times 7\frac{1}{2}$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

دیوانِ قیامت

## DĪWĀN-I-QIYĀMAT.

The Diwān of a poet who adopts the Takhalluṣ Qiyāmat, with his original name Giyās-ud-Dīn غیاث الدین قیامت, to which he refers on fol. 89<sup>a</sup>, l. 13. From a tārikh on fol. 22<sup>a</sup>, in which he gives the date of birth of his son, A.H. 1212 = A.D. 1797, we know that he was still alive in that year.

Beginning:—

بشنوید لی اهلِ عالمِ بشنوید      بشنوید لی آلِ آدمِ بشنوید

The copy begins with a Maṣnawī dealing with a religious controversy between the poet and a Brahmin at Mathrā. Qaṣīdahs,



fol. 6<sup>a</sup>; another Maṣnawī, fol. 13<sup>a</sup>; Qit'ahs, intermixed with satires and chronograms, fol. 16<sup>b</sup>; Gazals in alphabetical order, fol. 22<sup>b</sup>; Mu'ammiyât Mustazâds, Rubâ'is and Mukhammasât, fol. 89<sup>a</sup>.

Written in ordinary Nasta'liq.

Not dated; 19th century.

### No. 423.

fol. 59; lines 13; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

اقبال نامه

#### IQBÂL NÂMAH.

A poetical account, by an anonymous author, of the events connected with the accession of Wazir 'Ali Khân (the adopted son of Nawwâb Âsaf-ud-Daulah) to the Masnad of Oudh at Lucknow, and his dethronement by Sir John Shore, who raised Nawwâb Sa'âdat 'Ali Khân (A.H. 1212-1229 = A.D. 1798-1814) to the Masnad.

Beginning:—

بنام خداوند انصاف و داد که اقبال با اهل انصاف داد

The poet speaks of Shâh 'Âlam (A.H. 1173-1221 = A.D. 1759-1806) in the present tense, and also praises the Marquis Wellesley and Sir John Shore.

The title of the poem and the date of its completion, viz. 6th Dul-hijjah, A.H. 1215 = A.D. 1800, are found on fol. 59<sup>a</sup>.

Written in bold Nasta'liq with the headings in red.

Dated 3rd Jumâda I, A.H. 1316.

Scribe:—سید محمد مهدی.

### No. 424.

fol. 299; lines 13; size  $6 \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

دیوان برکت

#### DÎWÂN-I-BARAKAT.

The Dîwân of Barakat, whose original name, according to his son's statement in the colophon, was Barakat Ullah Khân

برکت. The poet seems to be identical with Sprenger's (Oude Catalogue, p. 166) Barakat, Barakat Allah Belgrāmy, who was in A.H. 1229 = A.D. 1813 at Calcutta in search of employment. The MS. is also endorsed *دیوان برکت بلگرامی*.

Beginning:—

ای ناکشوده پرده عذار جمیل را      هفکامه گرم ساختن قل و قیل را

The *Diwān* consists chiefly of *Gazals*, arranged in alphabetical order. It ends with some *Rubā'is*, fol. 294<sup>b</sup>, without any order.

Written in ordinary but distinct *Nasta'liq* within red-ruled borders with a faded 'Unwān and head-piece.

The colophon runs thus:—

بمعون عفت الہی باتمام رسید دیوان قدیم بخط خلف برکت اللہ  
خان برکت تخلص غفرۃ ذنبہ و سترۃ عیوبہ بتاریخ دوازدهم شہر ذیحجہ  
روز جمعہ سنہ ہفت جلوس متعدد اکبر .....

### No. 425.

fol. 277; lines 21; size  $13\frac{1}{2} \times 8$ ;  $10\frac{1}{2} \times 5\frac{1}{2}$ .

کلیات عیشی

### KULLIYĀT-I-'AYSHĪ.

The works of Tālīb 'Alī Khān 'Ayshī, son of 'Alī Bakhsh طالب علی خان عیشی بن علی بخش. He was a native of Lucknow, and a pupil of Mirzā Muḥammad Aḥsan Qatīl and Muṣṭafī. He died, according to *Ṣubḥ-i-Gulshan*, p. 296, in A.H. 1240 = A.D. 1824. The last date found in the work is A.H. 1238 = A.D. 1822. See Karīm-ud-Dīn, Garcin de Tassy's translation, p. 376.

The work opens with a preface which begins thus:—

غزوه رخساره شاهد معانی حمد صورت آفرینی \*

The first *Qaṣīdah* begins thus on fol. 5<sup>b</sup>:—

ای بوجودت وجود علت امکان ما      عین خفایت ظهور عین ظهورت خفا

The work consists of *Qaṣīdahs*, fol. 5<sup>b</sup>; *Gazals* in alphabetical order, fol. 41<sup>b</sup>; *Qit'ahs*, fol. 85<sup>a</sup>; *Chronograms*, fol. 93<sup>a</sup>; *Tarkīb-bands*, fol. 99<sup>a</sup>; *Mukḥammasāt*, fol. 102<sup>b</sup>; *Rubā'is*, fol. 103<sup>b</sup>; *Maṣnawīs*, fol. 118<sup>a</sup>.

Then follows the prose work entitled *Khizân wa Bahâr* on fol. 169<sup>b</sup>. It ends with a collection of letters.

The Persian work of the poet is followed by his *Urdû diwân*, which begins thus on fol. 201<sup>b</sup>:—

غم نہیں ہو نہ اگر پس مرے مال جہاں  
وہب غیب نے دی طبع روان گنجِ روان

The *Urdû diwân* consists of *Qasidahs*, fol. 201<sup>b</sup>; *Gazals* in alphabetical order, fol. 223<sup>b</sup>; *Musaddas*, fol. 255<sup>b</sup>; *Mukhammas*, fol. 257<sup>a</sup>; a romantic *Maṣnawî* introduced by the heading: *در بیان عاشق شدن برہمن زادہ برزنی*, fol. 264<sup>a</sup>; followed by another *Maṣnawî*, entitled *ہجرتِ بقال* (fol. 272<sup>a</sup>). At the end of this *Maṣnawî* we find a note in which it is said that the scribe of this copy found this *Maṣnawî* of fifty-three verses, written by the poet himself, in the shop of a grocer. *Marṣiyah*, fol. 274<sup>a</sup>; *Qit'ah*, fol. 277<sup>b</sup>.

Written in fair *Nasta'liq* with the headings in red.

It would appear from a colophon on fol. 84<sup>b</sup> that the copy was transcribed by "a friend of Muhammad 'Alî" in A.H. 1242.

## No. 426.

fol. 145; lines 14; size 9½ × 6; 6 × 2½.

دیوان انیس

DIWÂN-I-ANIS.

The *diwân* of Mohan La'l, poetically surnamed Anis, son of Tûlâ Râm *رام تولہ*. He belonged to the *Kâyath* family of Lucknow, and was a pupil of Makin. He was still alive in A.H. 1239 = A.D. 1823; a date expressed by the chronogram on fol. 144<sup>a</sup>, of the present copy.

Beginning:—

خداوند چنان کن بیخبر در عشق خود ما را  
کہ نشناسد دل بیتاب ہرگز دین و دنیا را

The *Diwân* consists of *Gazals* in alphabetical order, fol. 1<sup>b</sup>; *Tarjibands*, fol. 112<sup>a</sup>; *Mukhammasât*, fol. 133<sup>b</sup>; *Rubâ'is*, fol. 138<sup>a</sup>; chronograms, fol. 143<sup>a</sup>.

Written in fair *Nasta'liq* within red-ruled borders. Additional verses are found on the margins.

Dated 7th *Muharram*, A.H. 1239.



## No. 427.

fol. 166; lines 17; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $5 \times 2\frac{1}{2}$ .

جنات النعيم

JANNÂT-UN-NA'ÎM.

A metric version of the مصباح الشريعة و مفتاح الحقيقة, which contains a collection of thoughts and precepts relating to the rules and duties of the religious life, ascribed to the sixth Imâm Jâ'far bin Muḥammad ul-Ṣâdiq, who died A.H. 148 = A.D. 765.

Beginning:—

ابتدا بر ذکر نام ذالجلال انجمن آرلى جنات الرمال

The opening verses are introduced by the following line:—

بسم الله الرحمن الرحيم فاتح الابواب جنات النعيم

The author of the poem is not named anywhere, nor is there any clue to the time in which he lived.

The work is divided into 99 sections called لمعة. A list of the contents occupies fol. 165<sup>b</sup>-166<sup>b</sup>.

Written in a careless Nasta'liq with the headings in red.

Dated, fol. 165<sup>b</sup>; Kirmân, Wednesday, 4th Shawwâl, A.H. 1243.

## No. 428.

fol. 51; lines 11; size  $9 \times 6$ ;  $5\frac{1}{2} \times 3\frac{1}{2}$ .

افسانه معبوت

AFSÂNÂH-I-MAḤABBAT.

A romantic poem on the love adventures of an Indian youth and a dâmsel, by a poet called Shukrî شكري, who composed it, as stated by himself on fol. 49<sup>b</sup>, in A.H. 1250 = A.D. 1834.

Beginning:—

ای همه خلق را درت منجود بوجود آمد از تو هر موجود

The title of the poem, the date of composition, and the name of the poet are found on fol. 49<sup>b</sup>-50<sup>a</sup>.

Written in ordinary Nasta'liq within gold and coloured-ruled borders with the headings in red and an illuminated head-piece.

Not dated; 19th century.

## No. 429.

fol. 61; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $6 \times 3\frac{1}{2}$ .

دیوان مضطر

## DĪWÂN-I-MUḌṬAR.

The lyrical poems of Muḍṭar, whose two verses quoted in 'Alī Ḥasan's *Subḥ-i-Gulshan*, p. 423, are found here on fol. 10<sup>b</sup>. According to the said author the poet was a Hindû Kâyath of Lucknow, and his original name was Lālā Mitthū Lāl. Several poets bearing the title Muḍṭar, almost all of whom lived in the 19th century, are mentioned by biographers. A reference to the poet Makin (d. A.H. 1221—A.D. 1806) on fol. 10<sup>b</sup> suggests that this Muḍṭar was still alive in that year.

Beginning:—

زم بر طاق نسیان بکلم درس کنایی را  
چو خواندم از دو ابروی تو بیت انتخابی را

Written in ordinary Nasta'liq.

Not dated, apparently 19th century.

## No. 430.

fol. 43; lines 9; size  $7 \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2$ .

ارژنگ معرفت

## ARZANG-I-MA'RIFAT.

A mystical poem in imitation of Maulânâ Jalâl-ud-Din Rûmî's famous *Maḡnawî*, and in the same metre and style, by an anonymous author, who composed it, as stated in the beginning, at the desire of his spiritual guide, Shâh Nizâm-ud-Din, entitled Niyâzi, of Bareilly. It is divided into two daftars or books, the first of which begins thus:—

بسکه شد از نائی و از نی سخن بر شده زان گفتگوها انجمن

The second daftar begins thus on fol. 23<sup>a</sup>:—

لی نظام الدین شه اقلیم جان وی زبور معرفت را ترجمان

Written in minute Nasta'liq with the headings in red.

Not dated; 19th century.

The name of the scribe, who calls himself العلاق, appears on fol. 1<sup>a</sup>.

## Anthologies.

## No. 431.

fol. 272; lines 19; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6 \times 3$ .

تحفة الفقير وهدية الحبيب

TUHFAT-UL-FAQIR WA HADYAT-UL-HAQIR.

A very rare and valuable copy of an Arabic and Persian anthology, compiled by Sharaf-ud-Din 'Alī Yazdī (d. A.H. 858 = A.D. 1454) شرف الدین علی یزدی, the author of the well-known history of Timūr, entitled Zafar Nāmah. Sharaf enjoys a vast reputation as an elegant prose-writer, but at the same time he was a poet of no mean order. • He was well versed in the art of composing verses, and his Hulal-i-Muṭarrāz and Muntakhab-i-Hulal-i-Muṭarrāz, on riddles and enigmas, were held in high estimation by later poets of distinction, so much so that the celebrated Jāmī based on them his own treatise on the same subject, entitled Mu'ammā-i-Kabir or Hilyat ul-Hilal (see Bankipur Lib. Catalogue, Vol. II, p. 45).

The present work, which seems to be hitherto unknown, contains a vast collection of the choicest specimens of the different branches of Arabic and Persian poetry by various authors, arranged according to the topics of which they treat.

Beginning:—

الحمد لله الكريم المنعم المبدع المفصل المتكرم

Unfortunately there is a lacuna after fol. 2, otherwise we might possibly have got some valuable information about the work. This folio suddenly breaks off in the middle of the praise of a certain royal personage to whom our author dedicates the work:—

اما دست در گردن این مطلوب و چنگ در دامن این مقصود وقتی  
ممکن شود که صدر این کذاب و دیباچه این خطاب بزرور دعالی دولت قاهره  
و ثغلی حضرت زاهره جذاب خلافت مآب حضرت گیتی پناهی موشم گردانی  
که جلاله جهان و اکسره زمین و زمان طرق طاعت و ربانۀ تبعات آن حضرت  
را گردن انقیاد نهاده اند فاته زدگان خشک سال .....

After which fol. 3<sup>a</sup> abruptly opens in the middle of the description of the contents:—



..... لا وصف المصنوع من الفرق الى القدم الباب التاسع عشر  
 فيما يحتاج اليه من المكتوبات النعم \*

The subjects, consisting of sixty-four Bâbs, are enumerated on foll. 3<sup>a</sup>. 4<sup>a</sup>.

The first Bâb begins thus on fol. 4<sup>a</sup> with an extract from the Diwân of 'Alî bin Abû Tâlib :—

الباب الأول في التوحيد والتعبد والتسبيح والمنجاة والتضرع  
 الى الله تعالى - لامير المؤمنين علي كرم الله تعالى وجهه \*  
 العجز عن ذلك الادراك ادراك النعم \*

The above is followed by a Persian extract from the Diwân of Kamâl Isfahânî :—

الى صفات تو بيانها را زبان انداخته النعم \*

The sixty-third Chapter on متفرقات or miscellaneous (fol. 257<sup>b</sup>) treats of selected verses, beginning with a particular letter, arranged in alphabetical order, according to the first letter.

Written in ordinary but learned Nasta'liq within red-ruled borders with the headings in red.

The colophon is dated, Saturday, 19th Dulhijjah, A.H. 1019.

Scribe:—عبد الكريم ابن عبد القادر.

The first folio is supplied in a later hand. Lacunae after foll. 2, 4 and 6. Fol. 7 should be followed by fol. 9.

## No. 432.

fol. 88; lines (centre col.) 16; (margl. col.) 28;  
 size 9 × 4½; 8 × 4.

Two collections of poetical extracts compiled (1) by Muḥammad Tâhir of Naṣirâbâd محمد طاهر نصير آبادي, the author of the well-known Taḍkirah, who was born in A.H. 1027 = A.D. 1617 and died after A.H. 1092 = A.D. 1618; and (2) by Naṣira i-Hamâdâni نصيرلى همداني, who was still alive in A.H. 1015 = A.D. 1606.

(1) Begins with a preface by Tâhir :—

این نسخه کز آراستگی چون چمن است \*

The preface is followed by some Qaṣ'idahs and Maṣnawis of Ṣâ'ib.

On fol. 9<sup>b</sup> is another preface by Tâhir, in which he says that after the completion of the abridgment of Firdausi's *Shâh-Nâmah* he began to make an extract from the poetical works of Šâ'ib. It begins with the following *Qaṣidah* of the poet with which most copies of his *Diwân* begin:—

اگر نه مدد بسم الله بودی تاج عنوانها الخ \*

This section consists of selections from Šâ'ib's *Qaṣidahs*, *Maṣnawis* and *Gazals*.

(2) *Naṣirâ-i Hamadânî's* selection: It consists of extracts from the works of Aḥli Šbirâzi, fol. 70<sup>a</sup>; Jâmi, fol. 77<sup>a</sup>; Mullâ Majdûb, fol. 84<sup>a</sup>; Mullâ 'Alî Ridâ Tajallî.

The colophon runs thus:—

مجموعه انتخابی استاد الافضل مولفنا نصیرای همدانیست که بحکم  
ایشان بدو بی بضاعت (name effaced) تحریر نمود امید است که خاطر  
خواه طبع مبارک ایشان گردد و السلام تحریر فی شهر جمادی الاول  
(year effaced).

Foll. 1-64 are written in good *Nasta'liq*, foll. 65-86 in fair *Nasta'liq*, and foll. 78-88 in fine minute *Nasta'liq*. Fol. 84<sup>a</sup>, written in a careless hand by one Mirzâ Muḥammad Muḥsin, is dated A.H. 1108.

The date of transcription in the colophon has been effaced by some mischievous hand. In the colophon of the collection No. 2 the scribe (name effaced) says that he copied it by order of the compiler, *Naṣirâ-i Hamadânî*.

### No. 433.

fol. 278; lines 19 (in 4 coll); size  $12 \times 7\frac{1}{2}$ ;  $9\frac{1}{2} \times 4\frac{1}{2}$ .

خلامه لطائف الخیال

KHULÂṢAH-I-LATÂ'IF-UL-KHAYÂL.

The revised and shorter edition of Muḥammad Šâliḥ's *معتمد صالح*, famous poetical anthology of Persian poets by Muḥammad Nâsir, with the takhalluṣ Nuṣrat محمد ناصر نصرت, who, in A.H. 1157 = A.D. 1744, added to the original work a preface and two detailed indices. According to the chronogram گل انتخابی on fol. 11<sup>b</sup>, Muḥammad Šâliḥ completed the original work in A.H. 1104 = A.D. 1692. The selections are arranged in the form of an alpha-



betical Diwân, and to every specimen the name of the author is added on the right or left side in red ink.

Beginning of the preface, on fol. 1<sup>b</sup>:—

لی از تو بلند ترک و تاج سخن گوهر ز تو یاقوت بصر مواج سخن

Nuṣrat's first index, containing a list of the real names of the poets, quoted in the anthology, begins on fol. 4<sup>a</sup>; his second index, containing a list of their poetical names, on fol. 8<sup>a</sup>.

Another introduction on fol. 11<sup>a</sup>.

Beginning of the Laṭā'if-ul-Khayāl, fol. 11<sup>b</sup>:—

حبذا این کتاب فرخ فال که بود گلستان اهل کمال

This copy agrees with the one noticed in Ethé, India Office Lib. Cat., No. 1739. A large fragment of the original work is noticed in Ethé, Bodl. Lib. Cat., No. 1143.

Written in beautiful Nim Shikastah hand within gold-ruled borders with a sumptuously illuminated head-piece. The last four folios are written in a different hand.

Two seals of Ṣalāḥ-ud-Dīn Khān of Muḥammad Shāh's time, dated A.H. 1145, are found on the fly-leaf.

### No. 434.

fol. 312; lines (in 4 coll.) 20; size  $11\frac{1}{2} \times 7\frac{1}{2}$ ;  $9\frac{1}{2} \times 5\frac{1}{2}$ .

#### THE SAME.

A slightly defective copy of the same work. It opens abruptly in the middle of the preface, thus:—

..... کردم از نامجویری زلفد نرد عروشمندان منصف الخ

The arrangement is the same as in the preceding copy.

Written in ordinary Nasta'liq within red-ruled borders.

Not dated, apparently 19th century.

### No. 435.

fol. 318; lines 20; size  $9\frac{1}{2} \times 5$ ;  $3 \times 3\frac{1}{2}$ .

Another collection of Persian poetry by different poets, ancient and modern, beginning and ending with incomplete prose pieces. The earliest poet mentioned is Asadī Tūsī (d.c. 460 = A.D. 1068) and the latest, 'Alī Ḥazīn (d. A.H. 1180 = A.D. 1766).

Beginning abruptly in the middle of a prose-piece in praise of Bengal, Jahāngir-Nagar (Dacca), etc:—

..... راغبی نداشت و تلف شد تخم امل که کاشت الخ



The poems, without any definite order, begin thus on fol. 10<sup>a</sup> :—

میشاید چشم زبر خاک بر روی بهشت  
هر که از خاک درش با خود برد یک سرمه وار

Written in ordinary Nasta'liq within coloured-ruled border.  
Not dated, apparently 19th century.

### No. 436.

fol. 51; lines 10; size  $6\frac{1}{2} \times 3\frac{1}{2}$ ;  $4\frac{1}{2} \times 2$ .

A short anthology of Persian verses, without any special arrangement. Prominent contributions are by Jāmi; Khusrāu Dihlawī; Hasan Dihlawī; 'Ismat Bukhārī; Ahlī Shirāzī; Salmān of Sāwāb; Khwājū Kirmānī. It begins with a Gāzal by Jāmi, thus :—

بگذشت یار سویی اسیران نظر نکرد  
کردیم ناله در دل سختش اثر نکرد

Written in good Nasta'liq within gold-ruled borders.  
Dated, Āgra, Rajab, A.H. 976.

### No. 437.

fol. 95; lines 40; size  $12\frac{1}{2} \times 8\frac{1}{2}$ ;  $9\frac{1}{2} \times 6\frac{1}{2}$ .

A very badly damaged copy of a Persian anthology. The first thirty folios contain selections arranged according to subjects, and headed by the name of the author from whom the selection is made. Fol. 16<sup>b</sup> begins with verses introduced by the heading متفرقات, or Miscellaneous. The latter portion is without any order, and is in a hopelessly damaged condition.

Beginning :—

میدوم از سر حسرت به قفا میفکرم الخ \*

Many folios are left blank.

Written in careless Nasta'liq.

Not dated, apparently 18th century.

### No. 438.

fol. 108; lines 12; size  $6\frac{1}{2} \times 4\frac{1}{2}$ ;  $5\frac{1}{2} \times 4$ .

A work of heterogeneous character consisting of selected verses from various poets, prescriptions, historical matter, documents, etc., etc.

Beginning :—

معشوق خورد ساله بمی رو نمی دهد •

On fol. 38<sup>a</sup> begins a Maṣnawī on sexual science :—

بنام آنکه نام پاک دارد •

The poetical extracts on foll. 65<sup>b</sup>-101<sup>b</sup> are arranged according to subjects, headed by the name of the authors.

Written in careless Nasta'liq hand.

Not dated, apparently 19th century.

## VIII. FABLES, TALES AND ANECDOTES.

### No. 439.

fol. 68 ; lines 15 ; size 10½ × 6½ ; 8 × 4½.

قصه چهار درویش

### QIṢṢAH-I-CHAHÂR DARWISH.

The Tale of the Four Darwishes, which has become popular through the Hindūstānī translation entitled Bāḡ wa Bahār.

Beginning :—

نقش طرازان جمال شاهد حکایات رنگین و صورت پردازان معانی  
دلپذیر روایات نو آئین اله •

The work is generally ascribed to Amīr Khusrau of Delhi امیر خسرو دہلوی (d. A.H. 725 = A.D. 1325), but Sir Wm. Ouseley in his Catalogue, No. 417, attributes the authorship to one Muḥammad 'Alī Ma'ṣūm معصوم علی.

The four tales are in the following order :—

Story of the first Darwish, fol. 1<sup>b</sup>.

Story of the second Darwish, fol. 17<sup>b</sup>.

Story of the third Darwish, fol. 32<sup>a</sup>.

Story of the fourth Darwish, fol. 55<sup>b</sup>.

The colophon says that this copy was transcribed from an old and rotten MS., the folios of which were worn-out, at the desire of Maulavī Sayyid Ṣadr-ud-Dīn Aḥmad, by Ṭālib-ur-Raḥmān.

Mangalkothi, and collated and compared by Ḥasib-ud-Din and Khādim Husayn.

Written in legible Indian Nasta'liq.

Dated, Monday, the 6th of Asārḥ, 1300 Bengali year.

### No. 440.

fol. 149; lines 17; size  $13\frac{1}{2} \times 7\frac{1}{2}$ ;  $9\frac{1}{2} \times 4\frac{1}{2}$ .

طوطي نامه

TŪṬĪ NĀMAH.

A fine and elegant copy of the older and larger version of the well-known 'Tales of a Parrot,' by Dīyā'i Nakhshabī دياؤ نخشبى (d. A.H. 751 = A.D. 1350), who composed it, A.H. 730 = A.D. 1330.

Beginning:—

• مناجات حضرت رازق النعمات في عشه كه رازق وحوش و طيور النعم •

It consists of fifty-two stories.

This beautiful copy is written in clear Indian Ta'liq within gold and coloured-ruled borders and contains a beautifully illuminated head piece. There is a large number of coloured illustrations, some of which are interesting.

The illustrations are to be found on fol. 6<sup>b</sup>; 19<sup>b</sup>; 21<sup>b</sup>; 27<sup>a</sup>; 48<sup>a</sup>; 51<sup>a</sup>; 54<sup>a</sup>; 56<sup>b</sup>; 59<sup>b</sup>; 62<sup>b</sup>; 70<sup>b</sup>; 73<sup>a</sup>; 76<sup>a</sup>; 80<sup>a</sup>; 82<sup>b</sup>; 84<sup>b</sup>; 88<sup>b</sup>; 90<sup>a</sup>; 93<sup>b</sup>; 100<sup>a</sup>; 102<sup>a</sup>; 105<sup>b</sup>; 108<sup>b</sup>; 112<sup>b</sup>; 114<sup>b</sup>; 117<sup>b</sup>; 120<sup>a</sup>; 123<sup>a</sup>; 126<sup>b</sup>; 128<sup>b</sup>; 130<sup>b</sup>; 133<sup>a</sup>; 134<sup>b</sup>; 137<sup>a</sup>; 139<sup>a</sup>; 141<sup>b</sup> and 145<sup>b</sup>.

Not dated, apparently 18th century.

### No. 441.

fol. 137; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $7 \times 4$ .

A fragment of Nakhshabī's Tūṭī Nāmah, beginning as the preceding copy. It breaks off on fol. 93<sup>b</sup> in the middle of the fourteenth story, corresponding with fol. 56<sup>a</sup> of the above copy.

Fol. 94<sup>b</sup>-125<sup>b</sup>. A fragment of the Ma'din-ul-Jawāhir معدين الجواهر; see No. 447. It breaks off on fol. 125<sup>b</sup>, corresponding with fol. 94<sup>a</sup>, line 10, of the aforesaid copy.

Fol. 126<sup>a</sup>-137<sup>b</sup>. A repetition of the earlier portion of Nakhshabī's Tūṭī Nāmah.



The MS. is written in a careless and ugly Indian Ta'liq, and is full of clerical mistakes.

Not dated, apparently 19th century.

### No. 442.

foll. 92; lines 13; size  $8 \times 4\frac{1}{2}$ ;  $5\frac{1}{4} \times 2\frac{1}{4}$ .

بهارستان

### BAHÂRISTÂN.

A collection of moral anecdotes in prose and verse in imitation of Sa'di's Gulistân, by the celebrated Jâmi مولانا عبد الرحمن جامی (d. A.H. 898 = A.D. 1492), who composed it, A.H. 892 = A.D. 1487.

Beginning:—

جو مرغ امرنی بال ز آغاز      نه از نیریزی حمد آید به پرور

The work is divided into eight Rawḍahs, the seventh of which contains an anthology of Persian poets. For editions, translations and other particulars of the work see Ethé, Ind. Office Lib. Cat., No. 1383.

Written in very neat Indian Nasta'liq within red-ruled borders.

Dated, Rabī' I, A.H. 1270.

Scribe:—ارادت علی.

### No. 443.

foll. 206; lines 12; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $6 \times 3$ .

لطائف الطوائف

### LATÂ'IF-UT-TAWÂ'IF.

A collection of jests, witty sayings, and anecdotes by 'Alī bin Husayn-ul-Wā'iz-ul-Kāshifī الواعظ الكاشفي (the son of the well-known author of the Anwār-i-Suhaylī), better known as Šafī. The author completed the work (shortly after A.H. 939 = A.D. 1532), which he had begun but left unfinished, for the diversion of Sultān Shāh Muḥammad of Garjistān.

Beginning:—

بعد از ادای لطائف تعصیدات الهی و وظائف صلوة حضرت رسالت  
پنہی النعم •

The work is divided into fourteen chapters, according to the persons, or classes of men, to which the anecdotes relate, as follows:—

1. The Prophet. 2. The Imāms. 3. Kings. 4. Nobles and Wazirs. 5. Learned men, secretaries, etc. 6. Arabs of the desert, elegant speakers, etc. 7. Shaykhs, 'Ulamā, Qādis, etc. 8. Philosophers and Physicians. 9. Poets. 10. Wags. 11. Misers, gluttons, and parasites. 12. Greedy persons, thieves, beggars, etc. 13. Children and Slaves. 14. Simpletons, liars and impostors.

Written in beautiful clear Nasta'liq on gold-sprinkled papers within double gold-ruled and decorated borders with a double-page profusely illuminated 'Unwān and an illuminated frontispiece at the beginning. Unfortunately the whole MS. is badly stained with water, and the contents are hardly legible.

The colophon written on gilded folios says that the MS. was written in Shāhjahānābād for Nawwāb Niẓār Muḥammad Khān Bahādur Shīr Jang, by Muḥammad Riḍā مصد رفا.

Dated Sunday, the 26th of Rabā' II., A.H. 1160.

### No. 444.

fol. 173, lines 15; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $7\frac{1}{2} \times 4$ .

#### THE SAME.

Another copy of the preceding work, beginning as usual. This copy is written in a careless and ugly Indian Ta'liq. Not dated, apparently 19th century.

### No. 445.

fol. 235; lines 17; size  $10\frac{1}{2} \times 6$ ;  $8\frac{1}{2} \times 4\frac{1}{2}$ .

عیار دانش

#### TYĀR-I-DĀNISH.

A modernized version of Kalilah and Dimnah, in which the two introductory chapters, omitted by Husayn Wā'iz Kāshifī, have been restored, on the basis of Naṣr-Ullah's older version, by the famous Abul Faḍl 'Allāmi, ابو الفضل علامي, who completed it in A.H. 996 = A.D. 1588.

Beginning:—

سپس ازل و ابد خداوند را که کران تا کران انعم

The work consists of sixteen chapters and a khâtimah. For full particulars see Ethé, Ind. Office Lib. Cat., No. 767. The first 72 folios are written in bold Indian Nasta'liq and the remaining portion in careless Indian Nasta'liq. The first two folios and the last six are supplied in a later hand.

The newly added folios at the end are hopelessly rotten, and at the slightest touch they fall to pieces.

Not dated, apparently 19th century.

### No. 446.

fol. 183; lines 15; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times 4\frac{1}{2}$ .

سنگھاسن بتیسی

SINGHĀSAN BATTĪSĪ.

A very bad copy of the Persian translation of the Sinhasanadvātriṅśatī (or Sinhasandvātriṅśatikā, that is to say the thirty-two stories of the throne), also called Vikarmacharitram, or the stories of Rājah Vikramādityā, and the thirty-two statues (پونلی). The translation was made in the reign of Jahāngir, A.H. 1019 = A.D. 1610, by Bahārmal بهار مل (for the different spellings of his name and other particulars; see Ethé, Ind. Office Lib. Cat., No. 1988).

Beginning:—

حمد و ثنلی بی شمار آفریدگار که از طاعت و عبادت عبادان الخ

Spaces for headings are left blank in many places.

Written in ugly and careless Nim Shikast by منہورا ناتھ چنورجہ لالہ رام افوکرہ سنگھ and

Dated February, 1826.

### No. 447.

fol. 113; lines 19; size  $9\frac{1}{2} \times 5\frac{1}{2}$ ;  $7\frac{1}{2} \times 3\frac{1}{2}$ .

معدن الجواهر

MA'DIN-UL-JAWĀHIR.

A collection of moral tales and anecdotes in the style of Sa'di's Gulistān, written for Jahāngir, A.H. 1025 = A.D. 1616, by



Mulla Tarzi ملا طرزي. This copy is defective and incomplete, several folios in the beginning and at the end being wanting. It opens abruptly:—

..... در ظروف تنگ آب فراوان در تگنجد و بیرون تراود \*

And breaks off thus :—

خدا گواه اکنون از زندگی ..... جان می سپارم جوان ...

The left side at the bottom of the last folio is pasted over with a thick patch, and the contents of the concluding passage are thus rendered illegible.

There are two redactions of the work, the fuller and the shorter. For particulars see Ethé, Ind. Office Lib. Cat., No. 793. This copy wants all the headings. Spaces have been left blank throughout.

Written in ordinary Ta'liq within red-ruled borders

Not dated, apparently 19th century.

## No. 448.

fol. 350 (pp. 700); lines 25; size 17 x 10½.

ہوستان خیال

## BÛSTÂN-I-KHAYÂL.

One of the largest and most popular Persian romances by Mir Muhammad Taqi-ul-Ja'fari-ul-Husayni of Ahmadābād, in Gujarāt, with the takhalluṣ Khayāl میر محمد تقی الجعفری الحسینی الاحمد آبادی متخلص به خیال, who died in A.H. 1173 = A.D. 1759. It consists of a vast collection of historical legends and fairy tales, relating lengthily the endless and rather monotonous adventures and enterprises of three imaginary heroes, Shāhẓādah Mu'izz-ud-Din Abū Tamīm, Shāhẓādah Khwurs̄hīd Tāj Bakhsh and Shāhẓādah Badr Munīr, designated respectively as Šāhibqirān-i-Akbar, Šāhibqirān-i-A'zam and Šāhibqirān-i-A'gar, and of a large number of equally fictitious personages belonging to the species of Jinns and Paris, as well as to men. The author wrote it at the desire of his patron Nawwāb Raṣhīd Khān Bahādur, better known as Mirzā Rafī' Ullah (to whom the work is dedicated), and his brothers, Nawwāb Muhammad Ishāq Khān Bahādur and Nawwāb Mirzā 'Alī Khān Bahādur (sons of Ja'far Khān, Nāẓim of Bengal). The author commenced the work A.H. 1155 = A.D. 1742 at Shāhjahānābād.

and completed it, Dulhijjah, A.H. 1169 = A.D. 1755, at Murshid-âbâd.

The entire work, comprising not less than fifteen volumes, is divided into three great *Bahârs* or springs, the first two of which consist together of six volumes, while the third alone comprises nine. The *first Bahâr*, including the first two volumes, is styled Mahdi Nâmah مہدینامہ, and forms the Muqaddimah or preface to the whole work. It relates the history of Sultân Abul Qâsim Muhammad Mahdi, and of the other ancestors and predecessors of Sultân Mu'izz-ud-Dîn.

The *second Bahâr* or the *first Gulistân*, comprising the third, fourth, fifth, sixth and seventh volumes, is styled Mu'izz-Nâmah (معز نامہ) or Qâ'im Nâmah (قائم نامہ) or even Sâhibqirân Nâmah (صاحبقران نامہ), and relates the adventures of the Khalifah Mu'izz-ud-Dîn or al-Qâ'im Bi-Amrillâh, or the Sâhibqirân-i-Akbar. It is subdivided into a *Muqaddimah* or *first book* (جلد اول) and two *Gulshans*, i.e. the *second* and *third book* جلد دوم and جلد سوم, while each of the *Gulshans* consists of two *Gulzârs* گلزار.

The *third Bahâr* or the *second Gulistân*, comprising the eighth, ninth, tenth, eleventh, twelfth, thirteenth, fourteenth and fifteenth volumes, is styled Khwushîd Nâmah (خورشید نامہ), and relates the adventures of Shâhzâdah Mu'izz-ud-Dîn, Shâhzâdah Khwushîd Tâj Baksh, and Shâhzâdah Badr-i-Munir. It is sub-divided into seven books (جلد), the second of which has been supplemented by an appendix, comprising two *Daftars*, called *Shâṭrs* (شطر) or *Sâṭrs* (سطر), and bearing the special title Shâh Nâmah-i-Buzurg شاهنامہ بزرگ.

A detailed description of this bulky romance is given in Bodl. Lib. Cat., No. 480. An abridged translation of the work in Urdû, by 'Âlam 'Alî, styled *Zubdat-ul-Khayâl*, was edited at Calcutta, 1834, in one volume.

This collection contains the work in fourteen separate volumes, in which the arrangement slightly differs from that of the volumes in the Bodleian Library. The present copy, endorsed جلد اول or the first volume, is the first volume of the *first Bahâr*, styled Mahdi Nâmah, and begins as usual:—

تَبَارَكَ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُجًا وَجَعَلَ الْفُلَّ سَرِجًا وَقَرَأَ مَنِيرًا •

The colophon: آخر شد جلد اول مہدینامہ.



## No. 449.

fol. 245 (pp. 490); lines and size same as above.

This volume, endorsed جلد دوم بوستان خیال, is the second volume of the Mahdī Nāmāh, and begins thus:—

آغاز جلد دوم مهدی نامه - آمدیم بر سر داستان - راویان اخبار و نقلان  
 آثار چنین آورده اند که چون کوچک سلطان شاهزاده اسمعیل با شاه آگاه  
 متوجه کوه قاف گشت \*

The concluding lines of this volume exactly agree with those of the second volume of the first Bahār (No. 10) of the Bodl. copy. The last words in this volume تمام شد جلد دوم مهدی نامه are preceded by the following statement of the author:—

انشاء الله تعالى و تقدس بعد ازین شروع در معز نامه نمایم و بتوفیق  
 ایزدی آن دفتر را تمام کرده بحضورشید نامه پردازم \*

Dated 20th Aghān, 1293 Bengali year.

This volume and the preceding one are written in fair Nasta'liq by Shaykh Aṣir-ud-Dīn Būhārī.

## No. 450.

fol. 349; lines and size same as above.

This volume, endorsed "جلد سوم بوستان خیال" and containing, according to a statement at the end, the two jilds (books) of the Mu'izz Nāmāh, is in fact the first Gulshan (in two Gulzārs or volumes) of the second Bahār or first Gulistān, corresponding to the fourth and fifth volumes of the whole work.

Beginning:—

ابتدای سخن بقام خداست که کریم و رحیم و راه نماست

Colophon:—

تمام شد جلد معز نامه بحر دو بخط خام سید ابو الحسن بنابرین پانزدهم  
 ماه لاک سنه ۱۲۹۳ بنگاله \*

Written in ordinary Indian Nasta'liq.



## No. 451.

fol. 229 (pp. 438); lines and size same as above.

This volume, which, according to the colophon, is the *third jild* of the *Mu'izz Nāmāh*, is endorsed مجلد چهارم بوستان خیال.

Beginning:—

بعد حمد حضرت رب الانام جل جلاله و عم نواله •

Colophon:—

الحمد لله و المنة که جلد سیوم معز نامه باتمام رسید انشاء الله تعالى  
بعد ازین شروع در جلد چهارم نمائیم ...

Not dated. Written by the scribe of the preceding copy.

## No. 452.

fol. 192 (pp. 384); lines and size same as above.

The *fourth jild* of the second *Bahār*, styled *Mu'izz Nāmāh*, or the end of the *first Gulistān*, endorsed مجلد پنجم بوستان خیال.

Beginning:—

آغاز جلد چهارم از بهار دوم از کتب بوستان خیال که آنرا معز نامه  
گویند - هر حمدی که بر زبان هر فردی جاری شود •

Colophon:—

بخطبر گذشت که گلستان اول را از کتب بوستان خیال درین مقام  
ختم نماید .....

Not dated. Written by the scribe of the preceding copy.

## No. 453.

fol. 297 (pp. 594); lines and size same as above.

The *second jild* of the *third Bahār* or *second Gulistān* of the *Bûstān-i-Khayāl*, endorsed as جلد ششم بوستان خیال but forming in fact the *ninth* volume of the whole work.

Beginning:—

آغاز کتب تاریخ الاعظم شاهنامه خورشیدی از تحریر حکیم اسفندیوس  
الهی - اما زوایان اخبار و فائقان آثار و محدثان این داستان کهن الهی •

Colophon:—

الحمد لله و العنة كه جلد دریم بهار سیوم کذاب بوستان خیال كه خورشید  
نامه نام دارد باتمام رسید انشاء الله تعالى شروع در جلد سیوم خواهد  
رفت الحج •

Written by the scribe of the preceding copy.  
Not dated.

### No. 454.

fol. 250 ; lines and size same as above.

This volume, endorsed جلد هفتم بوستان خیال, but originally corresponding to the *tenth* volume of the whole work, is, according to the colophon, the *third jild* of the *third Bahâr*.

Beginning:—

نیکو ترین معاصد و عالی ترین ائذیه سزاوار جناب حضرت خالق  
البریه است الحج •

Colophon:—

اما ..... مناسب چنان دید كه جلد سیوم را از بهار سیوم  
از کتاب بوستان خیال درینجا باتمام رساند و جلد چهارم را مصدر باحوال  
صاحبقران اکبر شاهزاده معز الدین گرداند و جلد چهارم نیز مشتمل بر احوال  
هر سه صاحبقران خواهد بود و التوفیق من الله الملك الودود حق تعالى  
از گناهان مولف این کتاب محمد تقی الجعفری الحسینی متخلص  
بخیال در گذرد •

Written in clear Indian Nasta'liq.

Dated Friday, 2nd Chayt, 1290 Bengali year, corresponding to  
A.H. 1300.

Scribe:— آئیر الدین بوهاری.

The colophon is followed by the words:—

جلد سیوم خورشید نامه •

### No. 455.

fol. 198 (pp. 396) ; lines and size same as above.

The *fourth jild* of the *third Bahâr*, endorsed جلد هشتم بوستان  
خیال.

Beginning:—

انواع مصدات و ستایش و اقسام شکر و نیایش خداوندی را سر است  
که گردنکشان عالم سر بدرگاه او بر خاک مدلت نهاده الخ •

Colophon:—

جلد چهار بهار سیوم کتاب بوستان خیال نیز درین مقام بتمام رسید •

Dated Sunday, the 12th Chayt, 1292 Bengali year, corresponding to A.H. 1303.

Scribe:—اثیر الدین بوهارمی.

The colophon is followed by the words خورشید نامه جلد چهارم.

### No. 456.

fol. 172 (pp. 344); lines and size same as above.

This volume, endorsed جلد نهم, is designated in the beginning as the *fifth jild* of the *third Bahār* and opens thus:—

زبان انسان شمع انجمن سخن وقتی تواند شد الخ •

It is to be noticed that the beginning of this volume agrees verbatim with the *fourth jild* of the *third Bahār*, corresponding to the *twelfth volume* of the whole work, noticed in India Office Lib. No. 844 and Bodl. (*loc. cit.*).

Scribe:—Abul Hasan.

### No. 457.

fol. 184 (pp. 368); lines and size same as above.

This volume, endorsed بوستان خیال جلد دهم, is not styled or designated anywhere in the text. It begins with the adventures of Šāhibqirān-i-Akbar and opens thus:—

اما راویان اخبار و نقلان آثار چنین روایت کرده اند که چون صاحبقران  
اکبر پوست درخت نخل قهرم کند ریسمن او بافته روان شد تا بمغزل  
شیرویه رسید •

Written by the scribe of the preceding copy.

### • No. 458.

fol. 148; lines and size same as above.

This volume, endorsed جلد یازدهم, according to the author's statement in the beginning (fol. 1<sup>a</sup>), as well as at the end, is the



first Shaṭr of the fourteenth volume of the Būstān-i-Khayāl. This and the following volumes contain a dedication to Nawwāb Sirāj-ud-Dawlah of Bengal.

In the beginning of this volume the author gives us the following particulars:—

آغاز جلد یازدهم از بوستان خیال که مشتملست بر احوال صاحبقران  
اصغر شاهزاده بدر منیر و احوال صاحبقران اعظم شاهزاده خورشید تاج بخش  
و متعلقان آن دو پادشاه عالیشان و ملاقات طالبان با مطلوبان و وصل عاشقان  
با معشوقان و محبتان با محبوبان ..... اما بعد چنین گوید  
ضعف عباد الله المتعال محمد تقی الجعفری الحسینی المتخلص  
به خیال که چون جلد هفتم بهار سیوم که بخورشید نامه علم اشتهار در عالم  
برافراخته و جلد سیزدهم باعتبار اصل کتاب بوستان خیال که موشع و مزین  
بقام نامی ..... نواب منصور الملک سراج الدوله بهادر هیبت  
جنگ است بتمام رسید شروع جلد چهاردهم نموده می آید و چون در جلد  
سابق تمام و کمال مشتمل بر احوال صاحبقران اعظم و متعلقان او بود این جلد  
را مصدر باحوال صاحبقران اصغر شاهزاده بدر منیر اگر نمایم از انصاف دور  
نباشد و اکنون که کتاب نزدیک بتمامی رسیده اراده مصنف آنست که درین  
جلد انشاء الله تعالی احوال صاحبقران اصغر و صاحبقران اعظم و متعلقان او را  
ذکر نموده خورشید نامه را بتمام رساند و این جلد چون مشتمل بر دو احوال  
است بدو شطر ترتیب یابد شطر اول احوال صاحبقران اصغر و دریم احوال  
صاحبقران اعظم و متعلقان او و در جلد پانزدهم که خاتمه الکتاب است  
تمام احوال صاحبقران اکبر شاهزاده معز الدین ابونعیم و بقیه طلسم بیضا  
و کنفدانی آن صاحبقران اکبر و رفقای آن شاهزاده نامور بقید تحریر در آورده  
کتاب را بقام اعلی ..... نواب منصور الملک سراج الدوله  
بهادر هیبت جنگ ..... تمام سازد ...

Again in the conclusion:—

بتمام رسید شطر اول از جلد چهاردهم در زمان کارفرمائی .....  
نواب منصور الملک سراج الدوله بهادر هیبت جنگ ..... مسود این  
اوراق ..... محمد تقی الحسینی المتخلص بخيال ..... کمر همت  
باختتام کتاب بوستان خیال بقام نامی و القاب گرامی او بسته است \*

Written in ordinary but legible Indian Nasta'liq.  
Not dated.

Scribe:—عبد الرحيم.

### No. 459.

fol. 309; lines and size same as above.

The *second Shafr* of the fourteenth volume of the *Bûstân-i-Khayâl*, endorsed جلد دوازدهم.

Beginning:—

..... آغاز شطر دوم از جلد چهاردهم که مشتملست بر دو فصل  
راویان اخبار و ذوقان آثار بعد از حمد پروردگار و نعت سید ابرار النعم

In the conclusion we are told that the author dedicated four volumes out of the fifteen, to Nawwâb Sirâj-ud-Daulah of Bengal. By these four he most probably means the last four.

Written in good Nasta'liq by Aṣir-ud-Dīn, the scribe of some of the volumes noticed above.

Not dated.

Four folios written in a different hand, and evidently belonging to some other volume of the work, are found at the end of this copy.

### No. 460.

fol. 198 (pp. 396); lines and size same as above.

The fifteenth or the last volume of the *Bûstân-i-Khayâl*, endorsed جلد سیزدهم. In the beginning of this volume the author distinctly tells us that this is the fifteenth volume; that he commenced to write it after completing fourteen volumes, and that it consists of two sections and the *Khâtimah*.

و اینک شروع در تحریر جلد پانزدهم که مشتملبر دو فصل و خاتمة الكتاب  
است نمود ...

The volume ends with an account of some of the exploits of Nawwâb Sirâj-ud-Daulah.

Beginning:—

الحمد لله الاول بلا اول و الآخر بلا آخر و لا معقب النعم

The name of the scribe is not given, but the copy is evidently due to the penmanship of Aṣir-ud-Dīn of Būhâr, the scribe of some of the volumes noticed above.

Dated 6th Muharram, A.H. 1302.



Almost all the volumes contain notes in the handwriting of the donor, Maulavi Sayyid Šadr-ud-Dīn Ahmad, to the effect that all the volumes were revised and collated under his supervision.

### No. 461.

fol. 331; lines and size same as above.

This volume, endorsed *منتخب بوستان خیال*, or "Selections from the *Būstān-i-Khayāl*," consists of the portions which are wanting in some of the volumes noticed above. It begins with an account of the birth of *Šāh-zādah Khwushīd Tāj Baksh*, preceded by the following note in the handwriting of the donor:—

ازینجا تا ورق ۹۶ از جلد اول خورشید نامه و جلد ششم بوستان خیال  
منقول گشت \*

Beginning:—

داستان ولادت شاهزاده خورشید تاج بخش - راویان اخبار و نقلات  
آثار و محدثان این داستان کهن و غوامض این دریای سخن \*

Again fol. 125<sup>a</sup> begins thus:—

از جلد هفتم - داستان تمهید ملاقات روشن جبین بذت حور طلعت  
پری بران شهریار سعادت قرین الن \*

Fol. 179<sup>a</sup> begins thus with the donor's note.

ازینجا تا هفده ورق از جلد ششم بوستان خیال و جلد اول خورشید  
نامه منقول است - داستان ولادت ملکه زهره جبین خطائی \*

Fol. 212<sup>a</sup> begins thus:—

از جلد دهم - احوال جگر پاره که گل عارضش طعنه خوبی  
بر گلستان ارم زده \*

Fol. 264<sup>a</sup> begins:—

از جلد دوازدهم چند سطر از احوال ملکه خوبان روزگار زهره جبین  
ختی تلجدار نگاشته باز بداستان صاحبقران اعظم رجوع کنیم \*

The handwriting resembles that of *Asir-ud-Din*, to whose penmanship we owe several of the volumes noticed above. The first 60 folios and fol. 179<sup>a</sup>-188<sup>a</sup> are written in careless and ugly Indian *Ta'liq*.



## No. 462.

fol. 215; lines 17; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

قصه امیر حمزه

## QIṢṢAH-I-AMĪR ḤAMZAH.

A defective and incomplete copy of the popular romance of Amīr Ḥamzah bin 'Abd-ul-Muṭṭalib, the uncle of the prophet. On the possible authorship of Mullā Jalāl Balkhī, ملا جلال بخاری, comp. Rieu, p. 761, and Garcin de Tassy, *Histoire de la Litt. Hind.*, 2nd ed., vol. i, p. 236. The narrative deals at great length with the adventures and expeditions of Ḥamzah, who is here converted into an imaginary hero of romance. The narrative extant in this copy relates chiefly to his adventures at the court of Nūshirwān.

The MS. opens abruptly in the middle of the *seventh dāstān* with the following words:—

..... کرده همیشه در کشته بودی و گمان چوبی در کتف آریخته \*

and breaks off with the earlier portion of the 58th *dāstān*:—

همچنین میفرماید روز دیگر هر دو سپاه سوار شدند .....

Written in fair Indian Nasta'liq with the headings in red.  
Not dated, apparently 18th century.

## No. 463.

fol. 238; lines 12; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $7 \times \frac{1}{2}$ .

قصه امیر حمزه

## QIṢṢAH-I-AMĪR ḤAMZAH.

Another defective and incomplete copy of the romance of Ḥamzah, endorsed on fol. 1<sup>b</sup> قصه حکیم فیلسوف.

This copy does not contain any heading or division. The narrative forms undoubtedly a part of Ḥamzah's adventures, dealt with at considerable length in the popular romance called *طلم هوشربا* Tīlism-i-Hūshrubā, lithographed in 8 vols. by Nawal Kishore.

It begins thus:—

راویان اخبار و نقلان اثر و طوطیان شیرین گفتار الخ \*

The copy breaks off:—

و قدم بجلدی بر میداشت و آنش هم تعاقب صاحبقران نموده دریده ...

Written in bold and legible Indian Nasta'liq within coloured-ruled borders.

Not dated, 19th century.

### No. 464.

fol. 130; lines 13; size  $3\frac{3}{4} \times 5$ ;  $5\frac{1}{2} \times 3$ .

قصه بی بی زیغون

QIṢṢAH-I-BĪBĪ ZAYĠŪN.

The popular romance of Muhammad Hanīfah (the third son of 'Alī) who died, A.H. 81 = A.D. 700 and Zayġūn (the daughter of the Sultān of Rūm).

The Bengali metrical version of this story is very popular in the villages of Bengal.

Beginning:—

الحمد لله رب العالمين ..... اما بعد این ترجمه قصه محمد حنیفه  
و زیغون بی بی است که نموده می آید - روزی محمد حنیفه ... در باختری  
شکر آهوان الت \*

The work is divided into 30 dāstāns.

Spaces for headings are left blank in the earlier part of the copy.

Written in modern legible Nasta'liq.

The copy is full of clerical errors.

Not dated, 19th century.

### No. 465.

fol. 323; lines 19; size  $10\frac{1}{2} \times 8$ ;  $9 \times 5\frac{1}{2}$ .

جنگ نامه ابو مسلم

JANG NĀMAH-I-ABŪ MUSLIM.

The romance of Abū Muslim Marwazi, the famous general, who played a conspicuous part in the elevation of the 'Abbasides to the Khilāfat, and who died, according to *Habib-us-Siyar*, vol. II., Juz 2, p. 48, on Wednesday the 25th of Sha'bān, A.H. 137 = A.D. 754. The narrative deals at great length with his noble and pious actions, his adventures and his valiant deeds on various expedi-

tions; and gives an account of the base and hostile action of Marwân-ul-Himâr (died, according to the same authority, A.H. 132 = A.D. 749) against the descendants of 'Ali.

Beginning:—

الحمد لله رب العالمين والعاقبة ..... راوي روایت میکند داستان  
اول حکایت در میان می آرد \*

Neither the title of the work nor the name of the author is given in the text, but in the colophon it is called کتاب تواریخ جنگ  
نامہ حضرت امیر امیران امیر حضرت ابا مسلم \*

The work is not divided into any chapters or sections, nor are there any headings. The names of the Prophet, the Imâms, the hero and other sacred persons, are written in red. The style is plain and simple. The romance is of similar character as the popular داستان امیر حمزه or the Romance of Amir Hamzah.

Written in small ordinary Nasta'liq inclined towards Nim Shikastah hand.

The colophon is dated Murshidâbâd, Wednesday, 7th Sha'bân, A.H. 1220. Written during the time of Mubârik-ud-Daulah, the youngest of the three sons of Mir Ja'far 'Ali Khân, Nawwâb of Bengal.

Some of the folios are loosened and separated from the original binding.

### No. 466.

fol. 482; lines 21; size  $12 \times 8$ ;  $8\frac{1}{2} \times 5\frac{1}{2}$ .

An enlarged version of the same romance in which a great number of new incidents is introduced. In spite of its excessive length, this copy is by no means complete. It is defective in the beginning as well as towards the end, but it is difficult to say how many folios are wanting. It opens abruptly with the words:—

..... و تاریخ می نماید مگر یک جایی روشنی ... ظاهر می شود  
رسول علیه السلام بجزئیل علیه السلام پرسید \*

The concluding words with which the MS. breaks off are:—

بجایی پدر خود بر تخت سلطنت نشست برادر خود رسیدند امید  
که جمیع در ماندگان بمطلب و مقصود خود رسیده کامیاب شوند ...

Spaces for the insertion of proper names to be written in red, are left blank throughout.



Written in a careless bold Nasta'liq within gold and coloured-ruled borders.

Foll. 394-482 are written in several different hands. Foll. 450-483 are mounted on new margins.

Not dated, apparently 19th century.

## IX. MISCELLANIES.

### No. 467.

foll. 279; lines 19; size  $12\frac{3}{4} \times 8$ ;  $9 \times 4\frac{1}{2}$ .

نسيم الربيع

NASÎM-UR-RABÎ'.

A rare Persian translation of Abul Qâsim Mahmûd bin 'Umar-uz-Zamakhshari's (d. A.H. 538 = A.D. 1143) Arabic work Rabi'ul-Abrâr, consisting of a vast collection of sayings, moral maxims and anecdotes illustrating chiefly various moral or intellectual qualities and the opposite vices.

Beginning :—

حمد بيمعذور مبدعى را تقدست اسماء (Sic) كه بتاثير صبح اقبال

از مطلع امثال •

In the preface the translator, who does not reveal his name, after eulogising the reigning king Shâh Shujâ', most probably the second king of the Muzaffaride dynasty, who reigned from A.H. 759-786 = A.D. 1357-1384, dedicates the work to Amîr Salgar Shâh, the Wazîr of the said king.

According to Rieu's Suppl. to the Arabic Cat. Brit. Mus. No. 1134, the Arabic original is divided into ninety-eight chapters, but the present translation consists of eighty-two chapters only. A full list of the contents is given at the end of the preface, foll. 32.5a.

Written in ordinary Indian Ta'liq by Tâlib-ur-Rahmân of Mangalkothî.

Dated Monday, the 1st of Baisâkh, 1298 Bengali year.

The colophon is followed by a note saying that the copy was revised and corrected by Maulavi Hasib-ud-Din Ahmad and Maulavi Khâdim Husayn.

## No. 468.

fol. 525; lines 16; size  $11\frac{1}{2} \times 8$ ;  $8\frac{1}{2} \times 5\frac{1}{2}$ .

شاهد صادق ✓

## SHÂHID-I-ŞÂDIQ.

A vast collection of religious, philosophical, political, ethical and cosmographical writings and containing also a large collection of moral sayings, historical anecdotes, and miscellaneous notices, by Muhammad Şâdiq bin Muhammad Şâlih Işfahânî Âzâdânî *الإعقباني الآزاداني*, محمد صادق بن محمد صالح, who was born in Surat, A.H. 1018 = A.D. 1609. He commenced the work in A.H. 1054 = A.D. 1644 and completed it in A.H. 1056 = A.D. 1646.

Beginning:—

الحمد لله تعالى ومنه المبتدى واليه المآب والصلوة والسلام  
على نبيه محمد المصطفى خير الأنبياء الخ \*

The work is divided into five Bâbs, sub-divided into numerous Fağls, and a Khâtimah. A full table of the contents is given at the end of the preface, fol. 2<sup>b</sup>-6<sup>b</sup>.

Written in ordinary Indian Nasta'liq.

Not dated, apparently 18th century.

## No. 469. ✓

fol. 106; lines 16; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

A curious kind of tract, consisting of a mixture of heterogeneous matter. Neither the name of the author nor the title of the work is given in the text; but on fol. 85<sup>b</sup> the author narrates an anecdote by which he gives us to understand that one of his friends, named Hibat Ullah, was still alive in A.H. 1047 = A.D. 1637, in the reign of Shah Jahân "the deceased." We can therefore conclude that the author wrote this work shortly after Shah Jahan's death, which took place in A.H. 1076 = A.D. 1665.

Beginning:—

در بیان بلاد و شهر - بقول برخی از علما منازل را انگاه قریه  
خوانند الخ \*

The tract begins with a general cosmography, treating of well-known places of the earth, arranged in alphabetical order, mosques, forts, etc.



After that comes a short account of the *طالسم*, fol. 35<sup>b</sup>; then biographical notices of the saints, 'ulamâ and the poets, fol. 37<sup>b</sup>. After that comes a medical sketch, fol. 51<sup>a</sup>, treating of the following subjects:—creation of men, the soul, physiognomy, the five senses; sexual intercourse; water; wine. Then follows the miracles of the prophets and the saints; fol. 68<sup>b</sup>; divination, fol. 69<sup>b</sup>; poetry, fol. 70<sup>a</sup>; calligraphy, fol. 72<sup>b</sup>; silence, fol. 77<sup>b</sup>; morality, fol. 78<sup>a</sup>; friendship, fol. 81<sup>b</sup>; love, fol. 84<sup>a</sup>; women, fol. 86<sup>a</sup>; humorous sayings, fol. 87<sup>b</sup>; the philosophy of men, fol. 88<sup>b</sup>; account of Yâjûj and Mâjûj (Gog and Magog), fol. 90<sup>a</sup>; plague, fol. 90<sup>b</sup>; the dead, fol. 91<sup>b</sup>; Jinns and Satans, fol. 92<sup>b</sup>; interpretation of dreams, fol. 94<sup>a</sup>.

Written diagonally in fair Indian Nasta'liq.

Not dated, apparently 18th century.

### No. 470.

fol. 383; lines 15; size  $9 \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 4$ .

A vast collection of historical legends, moral maxims, anecdotes and curious narratives of celebrated men from the earliest times to the beginning of the thirteenth century of the hijrah, by an anonymous author.

It consists of mere selections from various other works, and begins thus without any preface:—

در بعضی تواریخ مسطور است که نژاد ابن معد ابن عدنان الع \*  
 \* در بعضی تواریخ مسطور است که نژاد ابن معد ابن عدنان الع

It begins with fables and historical anecdotes, chiefly relating to curiosities and rare occurrences, followed by a historical sketch, consisting of selections from other histories.

Then follows:—An account of the rise of the Wahâbis, fol. 310<sup>a</sup>; wonders and curiosities, introduced by the heading *من العجائب والغرائب*, fol. 312<sup>a</sup>; a collection of 76 anecdotes, fol. 320<sup>b</sup>; an account of the ancient philosophers taken from the *Khulâsat-ul-Akhhâr* of Amîr Khâwand Shâh, fol. 339<sup>a</sup>; some selections from the histories of Shâh Jahân's reign, fol. 346<sup>b</sup>; a short account of the Tâj of Agra, fol. 368<sup>a</sup>; a scientific sketch treating of the atmosphere, rain, cloud, rainbow, thunder, etc., fol. 373<sup>b</sup>.

The occurrence of the name of Akbar II (1221-1253 = A.D. 1808-1837), on fol. 124<sup>b</sup>, who is spoken of as the reigning sovereign, suggests that the work was compiled during his reign.

Written in ordinary Indian Ta'liq.

Not dated, apparently 19th century.

Some folios are wanting at the end of the copy.



## No. 471.

fol. 401; lines 9-14; size  $9\frac{1}{2} \times 6\frac{1}{2}$ ;  $6\frac{1}{2} \times 4\frac{1}{2}$ .

A slightly defective copy of a work on various topics, being a course of lectures delivered by Khwājah Shāh Hasan Ajmiri, collected by one of his disciples Muhammad Mahdi, both of whom were still alive in the beginning of the 13th century. The subjects treated are music, prosody, medicine (consisting of a collection of prescriptions for the cure of the various diseases of the body), archery, the distinction between good and bad swords, prayers, invocations, amulets, conjurations, magic, charms and cures; the virtues and the mysterious effects of the Rubā'is of the celebrated saint Abū Sa'id Abul Khayr, who died in A.H. 440 = A.D. 1048 (the Rubā'is are arranged in alphabetical order), etc., etc.

It opens abruptly thus in the middle of the section treating of the lives of the persons who were experts in the art of music:—

نه عرضه داشتنی منقہی بندگان است عرض نمود که باهر مرشد زاده  
که مرشد قلیخان بوده باشد غالباً کامیاب گردد \*

The concluding words are:—

گره در کرم افتاده مدد کن بهاء الدین تونی مشککشانی

The title of the work can not be ascertained on account of a lacuna at the beginning, but on the margin of fol. 1<sup>a</sup> it is endorsed as منقولات خواجه شاة حسن اجمیری.

Written in ordinary, but legible, Indian Ta'liq within coloured ruled borders.

Not dated, 19th century.

## X. MSS. OF MIXED CONTENTS.

## No. 472.

fol. 127; lines (centre column) 25; (margl col.) 44;  
size  $15 \times 7\frac{1}{2}$ ;  $13 \times 5$ .

Selections from the diwāns of Rukn-i-Sā'in, Adib-i-Šābir, Imāmi Harawī, Majd-i-Hamgar and Badr-ud-Dīn Shāshi, bound together in one volume, as follows:—

I. Foll. 1-30. دیوان رکن صاین. Diwān-i-Rukn-i-Sā'in.

A rare diwān of Maulānā Rukn-ud-Dīn Šā'in of Herat مولانا رکن الدین صاین هروی, who flourished in the reign of Sultān

Abū Sa'īd Bahādur Khān (A.H. 716-736 = A.D. 1316-1335) after whose death he entered the services of Sultān Tuğā Timūr Khān (A.H. 737-753 = A.D. 1336-1352). He also addressed laudatory poems to Sultān Mubārīz-ud-Dīn Muẓaffarī (A.H. 713-760 = A.D. 1313-1358), Shāh Shuja' and several others, and died in A.H. 764 = A.D. 1326. See Bankipur Lib. Catalogue, vol. i, p. 227, where a copy of the diwān is noticed.

Beginning:—

از سحر غمزه نو که جادوی مطلعت  
اشم چکیده همچو شراب مروت

Contents:—

Qasīdahs, fol. 1<sup>b</sup>; Muqatta'āt, and Gazals intermixed, fol. 23<sup>a</sup>. It ends with four Rubā'īs, the first of which, fol. 29<sup>b</sup> (margin), runs thus:—

از روی تو تازه نو بهاری دارم الغم

The fly-leaf at the beginning contains a biographical notice of the poet, copied from some Taḍkirah, by Muḥammad Bakhsh Khān, the father of the donor of the Bankipur Oriental Library.

II. Foll. 31<sup>b</sup>-62<sup>a</sup>. دیوان ادیب صابر. Diwān-i-Adīb-Ṣābir.

The lyrical poems of Khwājah Shihāb-ud-Dīn, poetically surnamed Ṣābir, of Bukhārā خواجه شهاب الدین صابر البخاری. He was sent as a spy by Sultān Sanjar (A.H. 511-552 = A.D. 1117-1157) to the court of Atsiz (d. A.H. 551 = A.D. 1156), by whose order the poet was thrown, bound hand and foot, into the waters of Jihūn (Oxus) and drowned in A.H. 538 (A.D. 1143), 540 (A.D. 1145), 546 (A.D. 1151) or 547 (A.D. 1152).

Beginning on the margin:—

نماز شام چو صحبت برزد از ماری  
بریده گشت طریق سلام از سلمی

The diwān consists of panegyric Qasīdahs, and poems, and ends with a few detached verses. It is preceded by a biographical notice of the poet in which the date of the poet's death is given as A.H. 547 = A.D. 1152.

III. Foll. 63<sup>b</sup>-83<sup>b</sup>. دیوان امامی. Diwān-i-Imāmī. The diwān of Abū 'Abd Ullah Muḥammad bin Abū Bakr 'Uṣmān, with the poetical *nom de plume* Imāmī, of Herat ابو عبد الله محمد بن محمد بن عثمان امامی, who died, according to Taqī Kāshī (Sprenger, p. 17), in A.H. 686 = A.D. 1277, or, according to Majma' ul-Fuṣāḥ, i, p. 98, in A.H. 676 = A.D. 1277. He was a contemporary of the celebrated Sa'dī, and the noble Qāḍī family of



Herat is said to be descended from him. See Bankipur Lib. Cat., vol. i, No. 88.

Beginning with a short biographical notice of the poet:—

• ملک الفضل امامی هروی از جمک فضل و تدملی خراسان است الخ •

The first folio of the diwān is followed by a lacuna and the first line on the next folio runs thus:—

در بن دندان مارگر زهی دارو شود

ز استماع لفظ روی افزای انحضرت لعاب (Sic)

Contents:—

Qasidahs, fol. 64<sup>a</sup>; Muqatta'ât, fol. 72<sup>a</sup>; Gazals, fol. 76<sup>b</sup>; Rubâ'is, fol. 79<sup>b</sup>. The Rubâ'is are followed by some Qit'ahs, Gazals and Qasidahs all intermixed.

IV. Foll. 84<sup>b</sup>-107<sup>a</sup>. *Diwân-i-Majd-i-Hamgar*. The diwān of Khwâjah Majd-ud-Din Hibat Ullah, better known as Majd-i-Hamgar معروف به مجد همگر. He was a contemporary and a fellow-citizen of the celebrated Sa'di of Shirâz, and was in high favour with Sa'd bin Abû Bakr bin Zingî, after whose death he became a warm friend of Khwâjah Bahâ-ud-Din, son of the great Sahib-i-Diwan Khwâjah Shams-ud-Din Muhammad of Isfahân. He died in A.H. 686 = A.D. 1287. See Bankipur Lib. Cat., vol. i, No. 90.

Beginning:—

چو عکس ز ریتو پرتو بر آسان انداخت

زمانه را بدو خورشید در کمال انداخت

The diwān begins with Qasidahs which are followed by Muqatta'ât, Tarkib-bands, and Gazals intermixed, and ends with some Rubâ'is, the first of which runs thus on fol. 106<sup>b</sup>:—

خرم بتو داشتم دل پرغم را الخ •

A biographical notice of the poet, copied from some Tadkirah by Muhammad Bakhsh Khân, and dated 15th Shawwâl, A.H. 1277, is found on fol. 84<sup>a</sup>.

V. Foll. 108<sup>b</sup>-127<sup>b</sup>. *Diwân-i-Badr-i-Châch*. The lyrical poems of Maulânâ Badr-ud-Din Muhammad مولانا بدر الدین محمد چاچی or Châch or Shâsh, the modern Tashkand, also called Banâkit, who came to India during the time of Sultân Muhammad bin Tuglaq (A.H. 725-752 = A.D. 1325-1351), to whom



he was a panegyrist. He adopted the poetical title of Badr and also *Châchi* or *Shâshi*, and died A.H. 754 — A.D. 1353.

This copy of the *diwân* consisting of *Qasidahs*, *Qit'ahs*, *Tarkib-bands*, *chronograms*, *Gazals* and *Rubâ'is*, without any order, begins thus:—

حمد آن سلطان عالم را که عالم پرور است

انس او در راه ایمان انس و جان را رهبر است

The whole *diwân* has been lithographed with glosses and vocabulary, Lucknow, A.H. 1261. The *Qasidahs* have also been lithographed in Cawnpur, A.H. 1261, and with a commentary in Râmpûr, A.H. 1289.

Written in fair *Nasta'liq* within coloured-ruled borders.

Dated Friday, 3 *Jumâdâ II*, A.H. 1023.

### No. 473.

foll. 54; lines 15; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{4}$ .

دیوان حیدر کلوج

DÎWÂN-I-HAYDAR KALÛJ.

I. Foll. 1<sup>b</sup>-40<sup>b</sup>. Selections from the *diwân* of Haydar Kalûj, a native of Herat, who in his early days took to the profession of baker, in consequence of which he became known as Haydar Kalûj. Although illiterate, he excelled many poets of his age, and it is said that, whenever any verse occurred to him, he asked the passers-by to note it down. He died in A.H. 959 — A.D. 1551.

The present *diwân* consists chiefly of *Gazals* arranged in alphabetical order.

Beginning:—

لی در دو جهان دولت و ملت هوس ما  
و مل تو بصد گونه هوس ملتس ما

Written in ordinary *Nasta'liq*.

The colophon runs thus:—

تمت هذه النسخة المباركة مسمى ديوان حيدري بروز چهل شنبه بوقت  
نماز ظهر بتاريخ هزدهم شهر ربيع الثاني سنة ١٢ جلوس معلى ظل الهى راد  
رفعتہ و سلطنتہ و حشمتہ •

Apparently 19th century.

II. Foll. 41<sup>b</sup>-47. اشعار نویدی *Ash'ar-i-Nawidi*. A very small, but very rare, collection of some of the lyrical poems of Nawidi of Nishāpūr, who came to India and attached himself to the services of the emperor Humāyūn. He died, according to Badā'ūnī, iii, p. 377, in A.H. 973 = A.D. 1565.

Beginning with a preface by the poet:—

حمد و سپاس بقیس واجب الوجودی را سزاوار هست که مشام جان  
زنده دلانرا انعم •

The preface is followed by two short *Maghawis* in praise of Humāyūn, the first of which begins thus on fol. 43<sup>b</sup>:—

شاه عادل همای فرخ فل انعم •

Then follows a series of *Gazals* in which we find the peculiarity that in each of the *Gazals* the use of a certain letter of the alphabet is strictly avoided; that is to say, all the verses of a *Gazal* consist of such words as do not contain a particular letter. For instance, the first *Gazal* in which the use of the letter الف is avoided, begins thus on fol. 44<sup>a</sup>:—

عدشکر که شد دولت وصل تو میسر •  
گردید ز خورشید رخت دیده منور

In the preface, fol. 43<sup>a</sup>, the poet says that the series consists of 29 *Gazals*, which he composed for the emperor Humāyūn.

III. Foll. 48<sup>b</sup>-54<sup>b</sup>. دیوان وحشتی *Diwān-i-Wahshatī*. A very short collection of *Gazals* by a poet who adopts the *takhalluṣ* *Wahshatī* وحشتی, arranged in alphabetical order.

Beginning:—

لی سوخته چون لاله ز عشقت درون مرا  
بر بسته غنچه وار دل خسته خون مرا

Written in ordinary *Nasta'liq* on thin papers of bad quality. Not dated, apparently 19th century.

### No. 474.

fol. 111; lines {centre col. 21}; (margl. col.) 28;  
size  $9\frac{1}{2} \times 4\frac{1}{4}$ ;  $8 \times 3\frac{1}{2}$ .

I. Centre col. دیوان فغانی. Selections from the *diwān* of Figānī (see No. 352 in this catalogue), arranged alphabetically and beginning as usual:—

ای سر نامه نام تو عقل گره کشای را انعم •

II. Margl. col. دیوان وحشی. *Diwān-i-Wahshī*. A collection of the lyrical poems of Maulānā Kamāl-ud-Dīn Wahshī مولانا کمال الدین وحشی. He was born in Bāfiq, in Kirmān, but as he came to Yazd in boyhood, and spent there almost his whole life, he is known as Wahshī Yazdī. He imitated the style of Figānī, and died in A.H. 991 = A.D. 1583.

Beginning:—

کشیده عشق در زنجیر جان ناشکیبا را الخ \*

Gazals in alphabetical order, fol. 1<sup>b</sup>; Muqatta'āt, fol. 79<sup>b</sup>; Rubā'is, fol. 80<sup>b</sup>; Qasīdahs, fol. 81<sup>b</sup>; Tarkīb bands, fol. 92<sup>b</sup>: a Maṣnawī, entitled خلد برین *Khuld-i-Barin*, fol. 96<sup>b</sup>.

Written in ordinary Nasta'liq within red-ruled borders.

Not dated, apparently 18th century.

A seal of one Muzaffar Husayn, dated A.H. 1277, is found on fol. 1<sup>b</sup> and 111<sup>b</sup>.

## No. 475.

fol. 222; lines 11; size 6×4; 4×2.

I. Foll. 1<sup>b</sup>-156<sup>a</sup>. The four well-known prose treatises of Maulānā Nūr-ud-Dīn Muḥammad Zuhūri of Turshīz in Khurāsān مولانا نور الدین محمد طهریزی توشیزنی, who came to India in A.H. 988 = A.D. 1580, enjoyed the warm favour of Ibrāhīm 'Ādil Shāh II of Bijāpūr, and died in A.H. 1025 = A.D. 1616. The four treatises are I. دیباچه نوری or Preface to the Nauras, a treatise on Indian music, composed by Ibrāhīm 'Ādil Shāh II himself; but according to some the Kitāb-i-Nauras was jointly composed by Zuhūri and Malik Qummi. It begins thus on fol. 1<sup>b</sup>:—

سرود سرائیل عشرتکده قال که بغورس سرا بستن حال کار کام و زبان

ساخته اند الخ \*

The colophon (fol. 24<sup>a</sup>) is dated Thursday, 26 Jumādā II, A.H. 1237.

II. دیباچه گلزار ابراهیم or Preface to the *Gulzār-i-Ibrāhīm*, beginning on fol. 25<sup>b</sup>:—

خرمی چمن سخن بغاروت حمد بهار پیرایست الخ \*

The colophon (fol. 49<sup>a</sup>) is dated Sunday, the beginning of April, 1822.



III. دیباجہ خوان خلیل or the preface to the *Khawân-i-Khalil*, beginning on fol. 51<sup>b</sup> :—

لی از تو بر اهل تخت و اکلیل سبیل

IV. مینا بازار *Minâ Bâzâr*, a description of the Bâzâr so called, built by Ibrâhîm 'Âdil Shâh, beginning on fol. 100<sup>b</sup> :—

عصمتیان روپوش حیا پریر و خلوتیان عفت کوش چاک نظر را  
مژده باد \*

It has been lithographed with a commentary in Delhi, A.H. 1265, and in Lucknow, A.H. 1282.

Dated 23rd Rajab, A.H. 1237, corresponding with 17th April, 1822.

The above prefaces of Zuhûrî are all in homage of Ibrâhîm 'Âdil Shâh II, and describe his noble character and the splendours of his court. The first three have been printed under the title *سه نثر ظہری* in Lucknow, 1846, Cawnpore, A.H. 1269, and A.D. 1873; English translation, Calcutta, 1887.

The colophon (fol. 99<sup>b</sup>) is dated 26th March, 1822.

II. Foll. 158<sup>b</sup>-222<sup>b</sup>. Extracts from the *Jang Nâmah* or *Bazm Nâmah*, an account of the war of A'zam Shâh and Bahâdur Shâh, by Ni'mat Khân 'Âlî نعمت خان عالی originally called Mirzâ Nûr-ud-Dîn Muḥammad, the well-known author of the *Waqâi' Ni'mat Khân 'Âlî*, who died in A.H. 1121 = A.D. 1709.

Beginning as in Rieu, p. 1049 :—

زیب دیباجہ سخن نیش بی نیاز است \*

The account of the war begins on fol. 164<sup>a</sup>.

An English abstract is noticed in Rieu, Add. 30779.

The colophon is dated 21st May, 1822.

Written in bold Indian Ta'liq

Some English meanings of difficult words written in pencil are found in the margins here and there.

## No. 476.

fol. 210; lines 13-15; size 9×5½; 6½×3.

I. Foll. 1<sup>b</sup>-21<sup>b</sup>. *Irshād-ut-Tâlibîn* ارشاد الطالبین.

An ethico-mystical treatise on the religious and moral doctrines of Islâm from a Sufic standpoint, by Jalâl-ud-Dîn bin Maḥmûd Thânisari جلال الدین بن محمود تھانیسری.

Beginning:—

الحمد لله الذي اعطى الطالبين شوق لقائه و لجدى المشتاقين  
ذوق رضائه الخ \*

The treatise contains 37 chapters, the first thirty-one of which occupy foll. 1<sup>b</sup>-21<sup>b</sup>, and the last five, foll. 23<sup>a</sup>-30<sup>b</sup>.

The colophon (fol. 30<sup>b</sup>) is dated Sunday, 9th Jumâdâ I. The year given here as 2511 is evidently a mistake for 1152. The scribe of the copy did not know that Persian numerical figures, unlike Persian writing, run from right to left.

Scribe:—محمد ابراهيم.

II. Foll. 22<sup>a</sup>, 137<sup>a</sup>-139<sup>b</sup>, 138<sup>b</sup>. A short tract on the mystical meaning of "love" by 'Azîz Muḥammad un-Nasafî عزیز محمد النسفی.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين ..... اما بعد چنین گوید  
اضعف ضعفا و خادم قرا عزیز محمد النسفی \*

III. Foll. 31<sup>a</sup>-44<sup>a</sup>. A defective treatise on the doctrine of Sufism and its subtilties. It is defective in the beginning, and opens abruptly thus:—

..... بلا و مشقت مبتلا میگردد اما باب اول در اثبات واجب  
الوجود الخ \*

In a subscription at the end, due to a later hand, it is said that this treatise, entitled گیتی نما "Giti Numâ," was finished on 17th Jumâdâ I, A.H. 1133.

It is divided into five Bâbs, as follows:—

Fol. 31 <sup>a</sup> ...	..	باب اول در اثبات واجب الوجود
Fol. 33 ...	..	باب دوم در بیان نفس طبیعی و حیوانی و انسانی و نباتی
Fol. 37 <sup>a</sup> ...	..	باب سیوم در صدور موجودات
Fol. 39 <sup>b</sup> ...	..	باب چهارم در سبب ایجاد عالم
Fol. 40 <sup>b</sup> ...	..	باب پنجم در مقدار و تمعاد ..

IV. Foll. 45<sup>b</sup>-105<sup>a</sup>. لیاب الاخبار Lubâb-ul-Akhbâr. A collection of 400 traditions of the Prophet on all points of theology and

law, translated, according to Ind. Office Lib. No. 2639, from Ahmad bin 'Abd Ullah's original collection in Arabic, by Muḥammad Maḥmūd محمود. The present work contains the text with a Persian paraphrase.

Beginning:—

حمد بيبعد و مدح بيبعد مرخدای را عز و جل جلاله و عم نواله الخ \*

The work is divided into 40 Bābs, each of which contains 10 traditions.

An index of the 40 Bābs is given on foll. 46<sup>a</sup>-47<sup>a</sup>.

It was printed in Bombay, A.H. 1280.

The colophon (fol. 105<sup>a</sup>) says that this copy was transcribed for Muḥammad Ibrāhīm by خلیفه زین العابدین تغلق آبادی قریشی on 25th Šafar, A.H. 1134.

V. Foll. 106<sup>b</sup>-111<sup>b</sup> and 145<sup>a</sup>-164<sup>a</sup>. A treatise on the articles of Muhammadan faith and legal prayers, in the form of questions and answers intended for beginners.

Beginning:—

حمد متواتر و ثقلی منکاتر مر حضرت بی نیازی را \*

The title of the book and the name of the author are not given in the text. In the colophon (fol. 164<sup>b</sup>) it is called جامع القیوضات یعنی احکام الصلوة. It is also said here that the copy was transcribed for Muḥammad Ibrāhīm by خلیفه زین العابدین on 7th Duḥijjah, A.H. 1132.

VI. Foll. 113<sup>b</sup>-136<sup>b</sup>. A Sufi treatise in which the nature and rules of the spiritual life are explained, and illustrated by anecdotes and sayings of holy-men.

Beginning:—

بدانکه حضرت حق سبحانه تعالی را من حیث توجه الی عالم الظهور \*

The name of the author and the title of the work are not given, but a reference to Jāmi (fol. 114<sup>a</sup>), who is spoken of in the past tense, suggests that it was written after his death (A.H. 898 = A.D. 1492). The colophon (fol. 136<sup>b</sup>) is dated Sunday, 22nd Rabi' (?). The year, as in the first treatise, is 2511, which is a mistake for 1152 (A.H.).

VII. Foll. 140<sup>a</sup>-144<sup>b</sup>. Margûb-ul-Qulûb. A Maḡnawî on the elements of asceticism and mysticism, commonly ascribed to Shams-i-Tabrizî شمس تبریزی (d. A.H. 645 =



A.D. 1247), the spiritual guide of Maulânâ Jalâl-ud-Dîn Rûmî, composed, according to some copies, A.H. 757 = A.D. 1356, i.e. 112 years after Shams-i-Tabrizî's death—a fact which renders the statement absurd. This copy does not give any date of composition. For further detail see Ind. Office Lib. No. 1840, etc.

It begins with a short preamble in prose, thus:—

این کذب مرغوب القلوب از گفتار شایع المشایخ قطب المحققین و امام  
السالکین ..... شمس تبریز قدس سره العزیز \*

The poem itself begins thus:—

بگویم حمد رب العالمین را عطا کو کرد بر ما عقل دین را

It is divided into 10 Faṣls.

VIII. Foll. 165<sup>a</sup>-171<sup>b</sup>. A theological tract on some of the religious duties of Islâm in form of Mas'alahs, by Quṭb ud-Dîn Muḥammad bin Giyâs-ud-Dîn بن غیاث الدین. It seems to be identical with No. 2627 in Ethé, Ind. Office Lib. Cat.

Beginning:—

الحمد لله رب العالمین ..... بدانکه ..... حق سبحانه و تعالی که  
بر همه بندگان مکلف فرض عین است \*

IX. Foll. 172<sup>a</sup>-199<sup>a</sup>. A mystical treatise on the doctrines of the Muhammadan faith from a Sufic standpoint. The beginning is defective, and the treatise opens thus abruptly:—

— رنگی نیست — زانرو که ز نقش غیر حق بپزارد \*

The work is illustrated by sayings of eminent Shaykhs, mystics and holy men.

The colophon (fol. 198<sup>a</sup>) is dated Sunday, 11th Jumâdâ-II, A.H. 1134.

X. Foll. 198<sup>b</sup>-210<sup>b</sup>. رموزات Rumûzât. A treatise dealing with some questions on religious, philosophical and ethical topics of mystical tendency, by an anonymous author:—

Beginning:—

الحمد لله على صانع القدرت و المصنات الخ \*

The colophon is dated 20th Jumâdî II, A.H. 1134.

The folios of this MS. are in great confusion. The right order seems to be foll. 1-21, 23-30, 22, 137-139, 31-111, 145-164, 113-136, 140-144, 165-210.

Written in ordinary Indian Ta'liq. Slightly damaged by worm holes.

### No. 477.

fol. 145; lines 15; size  $8\frac{1}{4} \times 5$ ;  $6 \times 3$ .

I. *Durr-ul-Mawā'iz*, foll. 1<sup>b</sup>-8<sup>a</sup>.

A short Maṣnawī on moral precepts, by Sayyid Ḥusayn Sīd Ḥusayn, whose name appears on fol. 7<sup>b</sup>, line 15. According to the concluding verses, it was completed in A.H. 1203 = A.D. 1788.

Beginning:—

خدا را سپاسی کنم از نعمت      که این نامه گردد ز فیض درست

II. *Kharābāt*, foll. 8<sup>b</sup>-30<sup>a</sup>.

Another Maṣnawī, most probably by the preceding author, containing similar matter illustrated by anecdotes, etc. The title of the poem, which expresses the date of its completion, A.H. 1204 = A.D. 1789, is given in the concluding line, on fol. 30<sup>a</sup>.

Beginning:—

سپاس از لب جام حق را سزا ست النعم

III. Maṣnawīs *مثنویات* foll. 30<sup>b</sup>-37<sup>b</sup>. A collection of short Maṣnawīs of different metres and on different subjects, without the author's name. The first begins thus:—

از بفرق سر دبو رجیم      بسم الله الرحمن الرحیم

The author of this Maṣnawī flourished under Shāh 'Abbās (II), who is eulogised on fol. 32<sup>a</sup>.

IV. A dīwān by a poet who intentionally conceals his name, foll. 38<sup>a</sup>-145<sup>b</sup>. In a Qit'ah on fol. 66<sup>a</sup>-66<sup>b</sup>, the poet says that although his friends insisted that he should reveal his name in the dīwān, he did not like to acquire fame by composing poems. It is however evident that he flourished during the time of Kalb 'Alī Khān (A.H. 1287 = A.D. 1870), whom he mentions on fol. 66<sup>a</sup>. The chronograms on fol. 67<sup>b</sup>-68<sup>a</sup> range from A.H. 1201 to 1284.

Beginning:—

بفصل بهلول بشو در حدائق      که خوش داده از سینه بیرون حقایق

The dīwān consists of Qaṣīdahs; Qit'ahs, fol. 65<sup>a</sup>; chronograms, fol. 67<sup>a</sup>; Rubā'is, fol. 68<sup>b</sup>; Gazals in alphabetical order, fol. 76<sup>a</sup>.

The first *Gazal* begins thus:—

بکن از خاکساران کد به عز و سرفروزی را  
که ماه آسمان فرمان بود ماه حجازی را

Written in ordinary Nasta'liq.

Not dated; 19th century.

### No. 478.

fol. 137; lines 14; size  $7\frac{1}{2} \times 4\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

I. ریاض الصنائع *Riyâd-us-Şanâ'i*. A versified treatise on metrical science and the art of rhyming, by *Alfi bin Husayni Sâwajî* الفی بن حسینی سارجی, dedicated to 'Abd Ullah Qutub Shâh of Golconda (A.H. 1020-1083 = A.D. 1611-1672), after whose name the author entitled it ریاض الصنائع قطب شاهی.

Beginning with a prose preface:—

• حمد و افروغی کمال مبدع و صانعی را شایسته است اله

Each metre is illustrated by a distich containing its name, and followed by its scansion.

Dated Tuesday, 25th Dulhijjah, A.H. 1222.

II. Fol. 58<sup>a</sup>. Another versified treatise on the same subject without any title. In the colophon, fol. 64<sup>b</sup>, the composition is ascribed to the celebrated Gulâm 'Alî Azâd of Bilgrâm (d. A.H. 1200 = A.D. 1785) غلام علی آزاد بلگرامی.

Beginning:—

• عرب هم عجم نوزده بحر دارد

The colophon says that the transcription was completed on Monday, 14th Rabi' I, A.H. 1221 at Bagrah, in the monastery of 'Abbâs son of 'Alî the fourth Khalifah, in a hasty manner within four hours.

• Fol. 65<sup>a</sup>-68<sup>b</sup> blank.

III. Fol. 69<sup>a</sup>. A collection of Rubâ'is, *Gazals*, *Maşnawis*, single verses, etc. from various poets.

Beginning with Rubâ'is:—

— نام تو می بارد عشق از نامه و پیغام تو می بارد عشق

After 27 Rubâ'is begin the quatrains of the famous Abû Sa'id Abul Khayr ابو سعید ابو الخير (d. A.H. 440 = A.D. 1048) fol. 71<sup>b</sup>.



The total number of Rubâ'is is 165, and a great many of them, belonging to different poets, are, as usual, ascribed to Abul Khayr. The first Rubâ'i under the heading رباعیات سلطان ابو سعید ابو الخیر runs thus:—

من بی تو دمی قرار نتوانم کرد الخ \*

This section is not dated.

Written in ordinary Ta'liq.

The MS. is injured in many places.

### No. 479.

fol. 101; lines 19; size  $11\frac{1}{4} \times 7$ ;  $8\frac{1}{2} \times 4\frac{1}{4}$ .

I. Foll. 1<sup>b</sup>-24<sup>b</sup>. قیامت نامه Qiyâmat Nâmah.

An account of the events which are to take place at the approach of the Day of Resurrection, and of the world to come, by Maulavi Rafi'ud-Dîn مولوی رفیع الدین, a popular Indian scholar of the 19th century.

Beginning:—

حمد و شکر رب العزت را بر گوناگون نعم ظاهری و باطنی  
و دینی و دنیوی \*

II. Foll. 24<sup>b</sup>-26<sup>b</sup>. Commentary on the initial verse of the Qurân بسم الله الرحمن الرحیم and on the کلمة تمجید, viz. سبحان الله و الحمد لله و لا اله الا الله و الله اکبر و لا حول و لا قوة الا بالله العلی العظيم, by an anonymous author.

Beginning:—

بدانکه شیون کمالات الهی هر چند بی انتهاست الخ \*

III. Foll. 27<sup>a</sup>-54<sup>b</sup>. Sirâj-ul-Abrâr wa Minhâj-ul-Anwâr. A theological treatise on religious obligations, consisting of selections from the work entitled غرر و درر Gurar wa Durar, which is a Persian translation of Abul Lays Samarqandî's (d. A.H. 375 = A.D. 985) Tanbih-ul-Gâfilin, by 'Alî bin Muḥammad bin 'Alî Isfahânî علی بن محمد بن علی اصفهانی.

Beginning:—

الحمد لله رب العالمین ..... بدانکه این مختصریمت در علم تذکیر  
و وعظ و حکایات از احادیث صحیح الخ \*

The work is divided into 20 short chapters enumerated at the beginning.

IV. Foll. 56<sup>a</sup>-75<sup>b</sup>. *ضرر المكلف* *Durûr-ul-Mukallif*. Another treatise on Muhammadan theology and law, by Muḥammad Amjad bin Muḥammad Arṣhad محمد امجد بن محمد ارشد with copious notes on the margins.

Beginning:—

نحمد الله على ما انعمنا اليمين هو خير الانعام و وعدنا بدخول  
الجنة السلام .....

V. Foll. 76<sup>a</sup>-80<sup>b</sup>. *تهديب الميت* *Tahdīb-ul-Mayyat*. Another theological treatise dealing especially with legal precepts for funeral rites and ceremonies according to the Hanafite School, by 'Abd-ush-Shukūr Anṣārī عبد الشكور انصاري.

Beginning:—

الحمد لوليہ القایم والصلوة علی نبی الکریم واصحابہ لجمعین •

VI. Foll. 81<sup>a</sup>-98<sup>b</sup>. *ترجمة سراجيه* *Tarjumah-i-Sirājiyah*.

A Persian translation of Sirāj ud-Dīn Muḥammad bin Muḥammad bin 'Abd-ur-Raṣhīd Sajāwandi's (who flourished about A.H. 600 = A.D. 1203) well-known treatise on the Muhammadan Law of Inheritance, commonly called *السراجية*, by the same Muḥammad Amjad bin Muḥammad Arṣhad who has been mentioned above (Art. IV) as the author of a theological treatise entitled *ضرر المكلف*.

Beginning:—

الله ميراث السموات و الارض اصناف بيتليس حمد و سپاس الخ •

VII. Fol. 99 contains a list of names of the saints taken from the *Tadkirat-ul-Auliya* of Farid-ud-Dīn 'Aṭṭār.

VIII. Foll. 100<sup>a</sup>-101<sup>a</sup>. A Sufic genealogy by one Sayyid Aḥmad سيد احمد, who calls himself a disciple of Shāykh 'Abd-ul-'Azīz (d. A.H. 1239 = A.D. 1823) bin Shāh Walī Ullah (d. A.H. 1176 = A.D. 1762). The genealogy begins with the name of the author and ends with that of the Prophet.

Written in ordinary Indian Ta'liq.

Not dated; 19th century.



## No. 480.

fol. 88; lines 17; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

I. Foll. 1<sup>b</sup>-56<sup>b</sup>. تحفة الودائع في حل دقائق الوقائع Tuhfat-ul-Wadā'i' fi Hall-i-Daqā'iq-ul-Waqā'i'. Explanation of the Quranic verses used in Ni'mat Khān 'Alī's well-known work "Waqā'i'-i-Haidarābād," better known as "Waqā'i'-i-Ni'mat Khān 'Alī."

Beginning:—

حمد وافر و ثناء متکثر خالقى را سزا ست که بقدرت کامله خویش  
شاهدان حجله ایجاد النجم

We learn from the preface that the author, who calls himself Kamāl-ud-Dīn Aḥmad Ṣiddiqī, was born in Ātashpārah, Parganah Naldi, District Rājshāhi, and that he wrote this work A.H. 1204 = A.D. 1789 during his student life in the Calcutta Madrasah. He adds that as from the time of composition of the Waqā'i'-i-Ni'mat Khān 'Alī (A.H. 1097 = A.D. 1685) down to A.H. 1204 nobody had attempted to elucidate the meanings of the Quranic verses used in the Waqā'i', and as it was difficult for readers to have a just idea of the said work without possessing a clear knowledge of the Quranic verses in it, he (the author) thought it desirable to write the present work. His literary occupations did not however permit him to proceed with the work until the outbreak of the Hindu disturbance in the beginning of A.H. 1204, which seriously affected the working of the Madrasah for three successive years. The author thus obtained leisure, which enabled him to write this work. He further adds that the meanings and explanations given by him are generally based on the Tafsir-i-Husaynī (a well-known commentary upon the Qurān by Husayn Wā'iz Kāshifī, composed, A.H. 899 = A.D. 1493), and that for the facility of readers he has mentioned the names of the Sīpārah, the Sūrah and the Rukū' at the beginning of each verse explained by him, and has also arranged the verses in the order in which they stand in the Waqā'i'.

Fol. 57 blank.

II. Foll. 58<sup>a</sup>-88<sup>b</sup>. پند نامہ The popular Pand Nāmah of Farīd-ud-Dīn 'Attār (d. A.H. 627 = A.D. 1229), beginning as usual.

The Tuhfat-ul-Wadā'i' is written in a neat Nasta'liq without the scribe's name, and the Pand Nāmah in an ugly and careless Indian Ta'liq by one Gulām Najaf غلام نجف.

Not dated; 19th century.

Some worm holes towards the end.



## No. 481.

fol. 84; lines 23; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $6 \times 3$ .

I. Foll. 1<sup>b</sup>-33<sup>b</sup>. A treatise on the theoretical and practical doctrines of Sufism, interspersed with verses and quotations from the Qur'ân and the sayings of holy men.

Beginning:—

و درود بپسود و ظهور که شهود ذات و مقصود صفات است \*

The title of the work and the name of the author could not be traced. A note on the last folio of the MS. reads: "this volume consists of six treatises, viz. (1) غوثیه (2) حاشیه لمعات (3) انیس الغیا (4) شرح مرغوب القلوب (5) عشقیه (6) وصلت نامه"; but we got here only three treatises; viz. the last two mentioned, preceded by the present. It is therefore probable that the title عشقیه is intended for the present treatise.

It breaks off abruptly thus:—

مشاهده درست نقل میکند ازین معنی است که خواجه حافظ .....

II. Foll. 34<sup>b</sup>-58<sup>a</sup>. Dur Nāmāh-i-Ashraf در نامه اشرف خانی Khāni. A commentary upon the mystical treatise مرغوب القلوب noticed under No. 476.

Beginning:—

حمد مر خداوندی که ایوان حقیقت را بلند افراخت \*

The text consists of eleven Faṣls in this copy. A quotation from Jāmī at the end suggests that the commentary was written after his death (A.H. 898 = A.D. 1492).

III. Foll. 59<sup>a</sup>-84<sup>a</sup>. Anis-ul-Gurabā. انیس الغریا. A Sufi tract interspersed with quotations from the Qur'ân, Hadīṣ, etc., identical with the copy noticed in Dr. Ethé, India Office Lib No. 1880, in the colophon of which the author is called 'Abd-ur-Rahmān, who, according to the learned doctor, is probably identical with the author of the اخبار الاصفیاء, and the editor of the مکاتبات علامی. The subscription in this copy says that it was completed A.H. 148, probably meant for 1048.

Written in careless Naskh, with many clerical errors.  
Not dated, probably 18th century.

## No. 482.

fol. 79; lines 14; size  $8\frac{1}{2} \times 5\frac{1}{2}$ ;  $6\frac{1}{2} \times 3\frac{1}{2}$ .

جواهر العجائب

JAWÂHIR-UL-'AJÂ'IB.

I. Foll. 1-16. A Tadkirah of female poets by Fakhrî فخری, who wrote it in Sind at the court of Muḥammad 'Isâ Tarkhân (d. A.H. 974 = A.D. 1566).

The MS. opens abruptly thus:—

جنت مکنی شاه حسن مرزا انرا الله برهانه از جهان فانی برای  
جاودانی رخت بست •

The author was a panegyrist of Shâh Tahmâsp, and left, besides this work, a Persian translation of Mir 'Alî Shîr Nawâ'is, Majâlis-un-Nafâ'is (see Rieu, p. 365), and two collections of Gazals entitled Bustân-ul-Khayâl and Tuhfat-ul-Habîb.

II. Foll. 16-79. The Jawâhir-ul-'Ajâ'ib is followed by the last section (نمود چهارم) of the Mir'ât-ul-'Âlam, treating of the biographical notices of the Persian poets. This portion corresponds with fol. 276<sup>b</sup>-291<sup>a</sup> of the copy of the Mir'ât-ul-'Âlam, No. 11 in this catalogue.

Written in ordinary Indian Ta'liq with the headings in red. Not dated, apparently 19th century.

## No. 483. ✓

fol. 79; lines 13-22; size  $9\frac{1}{2} \times 6$ ;  $8\frac{1}{2} \times 4$ .

Foll. 1<sup>b</sup>-45<sup>b</sup>. A history of the first five years of Aurangzib's reign, containing a detailed account of the period during which he was occupied in crushing his competitors, and securing the throne.

Beginning:—

ابوالمظفر محیی الدین محمد اورنگ زیب بهادر عالمگیر بادشاه  
غازی آن قطب فلک سلطنت و جهانداري مرکز دایره عظمت و بختیاری •

The author, who does not reveal his name anywhere, flourished during the time of Aurangzib, of whom he speaks in the present tense. The history begins with the praises of Aurangzib, his birth and minority, followed by his campaigns in the Deccan, his struggles with his brothers, etc., etc., and ends with the death and burial of Shâh Jahân in Rajab, A.H. 1076.



A copy of the work, exactly agreeing with the present, is noticed in Rieu i, p. 265, where the contents are described.

The subscription says that the MS. belonged to one Sayyid Safdar 'Alī, better known as Sayyid Fakhr-ud-Dīn Husayn, bin Sayyid Amjad 'Alī.

II. Foll. 48<sup>a</sup>-79<sup>b</sup>. Biographical notices of Persian poets, without beginning or end. It begins without any preface with an account of 'Abd-ur-Rahīm Khān Khānān, thus:—

نواب عبد الرحيم مرزا خانخانان سيد سالار رحيم تخلص خلف ارشد  
 محمد بيرامشان \*

and breaks off in the middle of the notice on the poet Šādiq. The poets mentioned are mostly those who flourished in Akbar, Jahāngīr, Shāh Jahān and Aurangzib's time.

Written in careless Indian Ta'liq.

Not dated, apparently 19th century.

Foll. 72<sup>a</sup>-79<sup>b</sup> are written diagonally.

## No. 484.

fol. 66; lines 15; size  $8\frac{1}{2} \times 4\frac{1}{2}$ ;  $4\frac{1}{2} \times 2\frac{1}{2}$ .

I. Foll. 1<sup>b</sup>-36<sup>a</sup>. گلشن راز Gulshan-i-Rāz. The famous mystic Maḥnawī, composed in answer to fifteen metaphysical questions propounded by Amīr Husaynī Sādāt (the author of the well-known Sufistic Maḥnawī Zād-ul-Musāfirin, who died about A.H. 729 = A.D. 1328) by Shaykh Maḥmūd Shabistari شيخ محمود شبستري, who died in A.H. 720 = A.D. 1320.

Beginning:—

بنام آنکه جانرا نكرت آموخت انچه \*

For editions, translations and other particulars see Bankipūr Library Catalogue, vol. i, pp. 170-173.

II. Foll. 36<sup>b</sup>-66<sup>a</sup>. وصلت نامه Waṣlat Nāmah. The Waṣlat Nāmah of Farid-ud-Dīn 'Attār, for which see No. 299 in this catalogue.

III. Foll. 1<sup>b</sup>-20<sup>b</sup> (Margin) رساله شاهد Risālah-i-Shāhid. A mystical prose treatise on love and its various stages, by the same Maḥmūd Shabistari, who wrote it for one Shaykh Ibrāhīm, a relation of Ismā'il Sisi, for whom Maḥmūd entertained an admiration bordering on madness; see Sprenger, p. 478. It is divided into several Lam'ahs.



Beginning :—

• الحمد لله الذي نور وجهه حبیب بتجلیات الجمال الخ •

Written in ordinary Naskh within coloured-ruled borders.

Dated A.H. 1036, see fol. 36a.

Scribe :—قاسم حسینی.

Foll. 21<sup>b</sup>-27<sup>b</sup> (margin). Some selected poems and verses from other poets, written in a later Indian Ta'liq.

### No. 485.

fol. 28; lines 13; size  $7\frac{1}{2} \times 5\frac{1}{2}$   $\times$   $6 \times 3\frac{1}{2}$ .

I. Foll. 1<sup>b</sup>-16<sup>b</sup>. سراج الوهاج Sirāj-ul-Wahhāj. A discursive commentary on a verse of Ḥāfiẓ, by Sirāj-ud-Dīn 'Alī Khān Arzu سراج الدین علی خان آرزو (d. A.H. 1169 = A.D. 1755), the author of the well-known biographical work Majma'-un-Nafā'is, etc.

Beginning :—

• کشتی نشینان سخن را شرط بجز حمد واجب تعالی نیست •

The verse commented upon is :—

کشتی شکستگانیم ای باد شرطه بر خیز باشد که باز بینیم آن یار آشنا را

The colophon, fol. 16<sup>b</sup>, is dated Calcutta, Tuesday, 25th Shawwal. The year is not given.

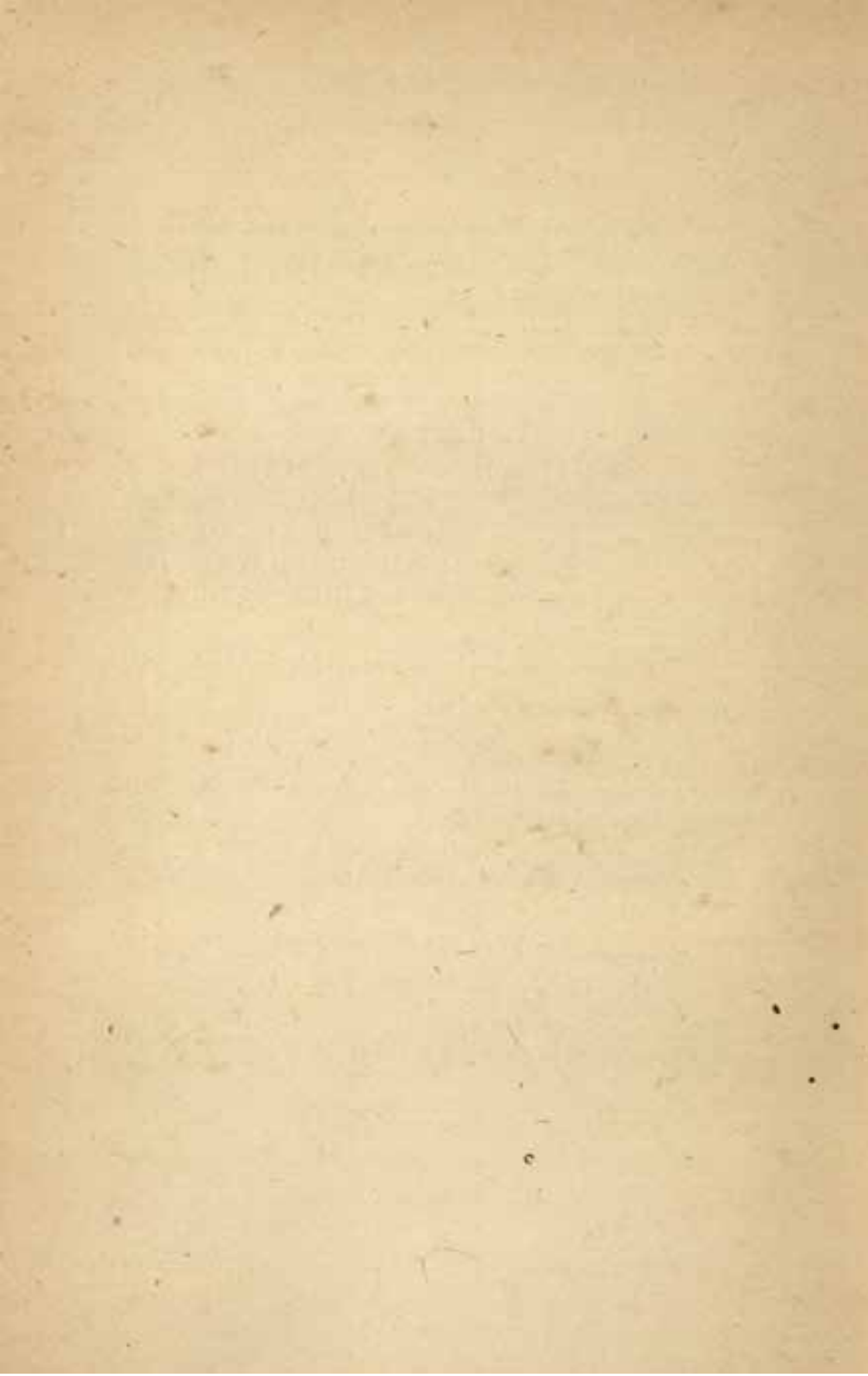
II. Foll. 17<sup>a</sup>-28<sup>b</sup>. A treatise in mixed prose and verse on the prerogatives of 'Alī, based on the Qurān.

Beginning :—

بعد از معامد حق و اوصاف مصطفی  
دارم هوالی مدحت سلطان اولیا

Written in ordinary Indian Ta'liq.

The colophon of this treatise is dated Friday, 29th Rabi' II, A.H. 1221.



## CLASSIFIED INDEX.

The works are classified according to subjects, and arranged under each heading, as far as possible, in chronological order. A number within a parenthesis after the title of a work denotes the Hijrah date of its composition, or, when preceded by d., the year in which the author died. The last number given refers to the page in this work.

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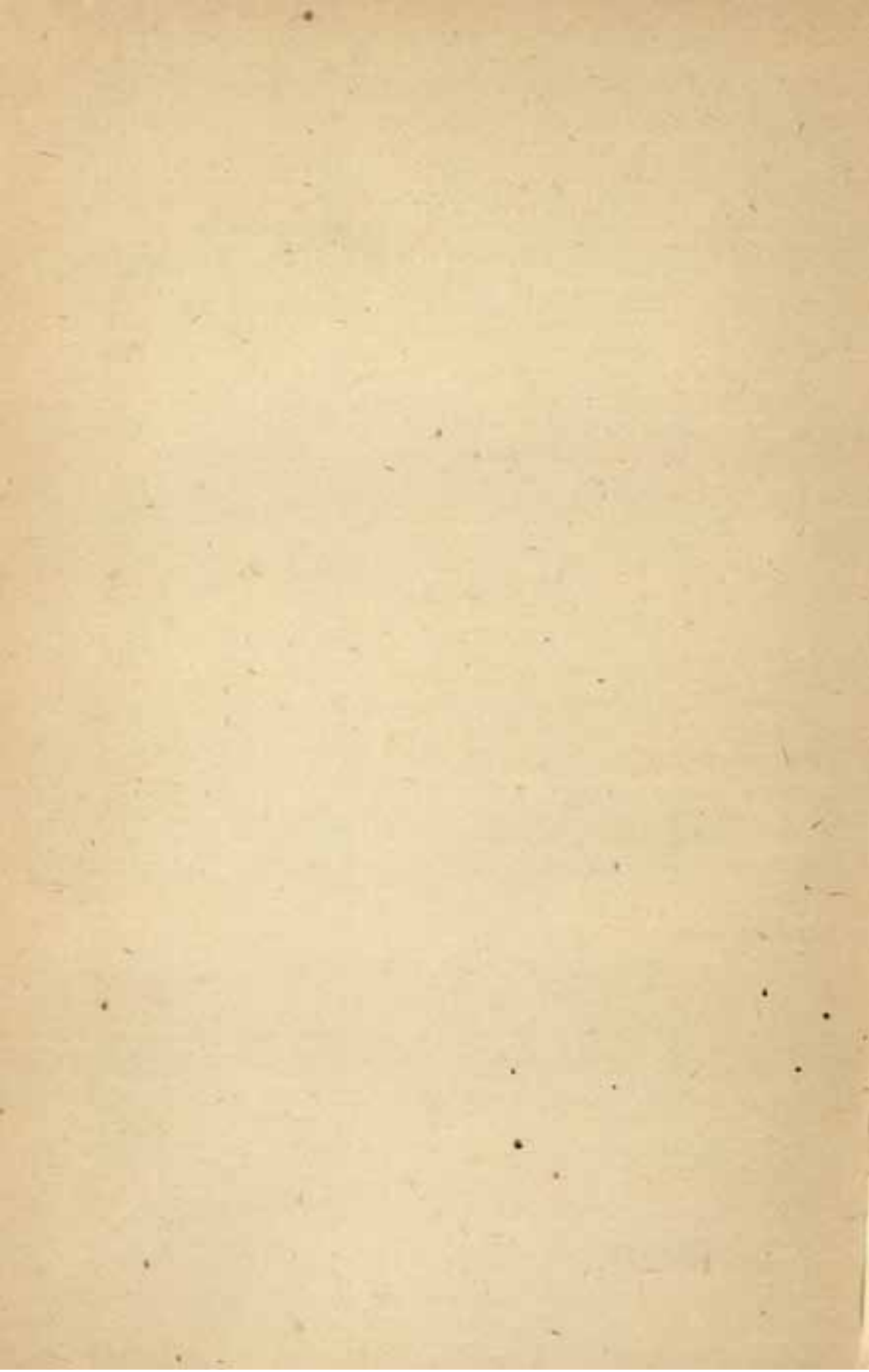
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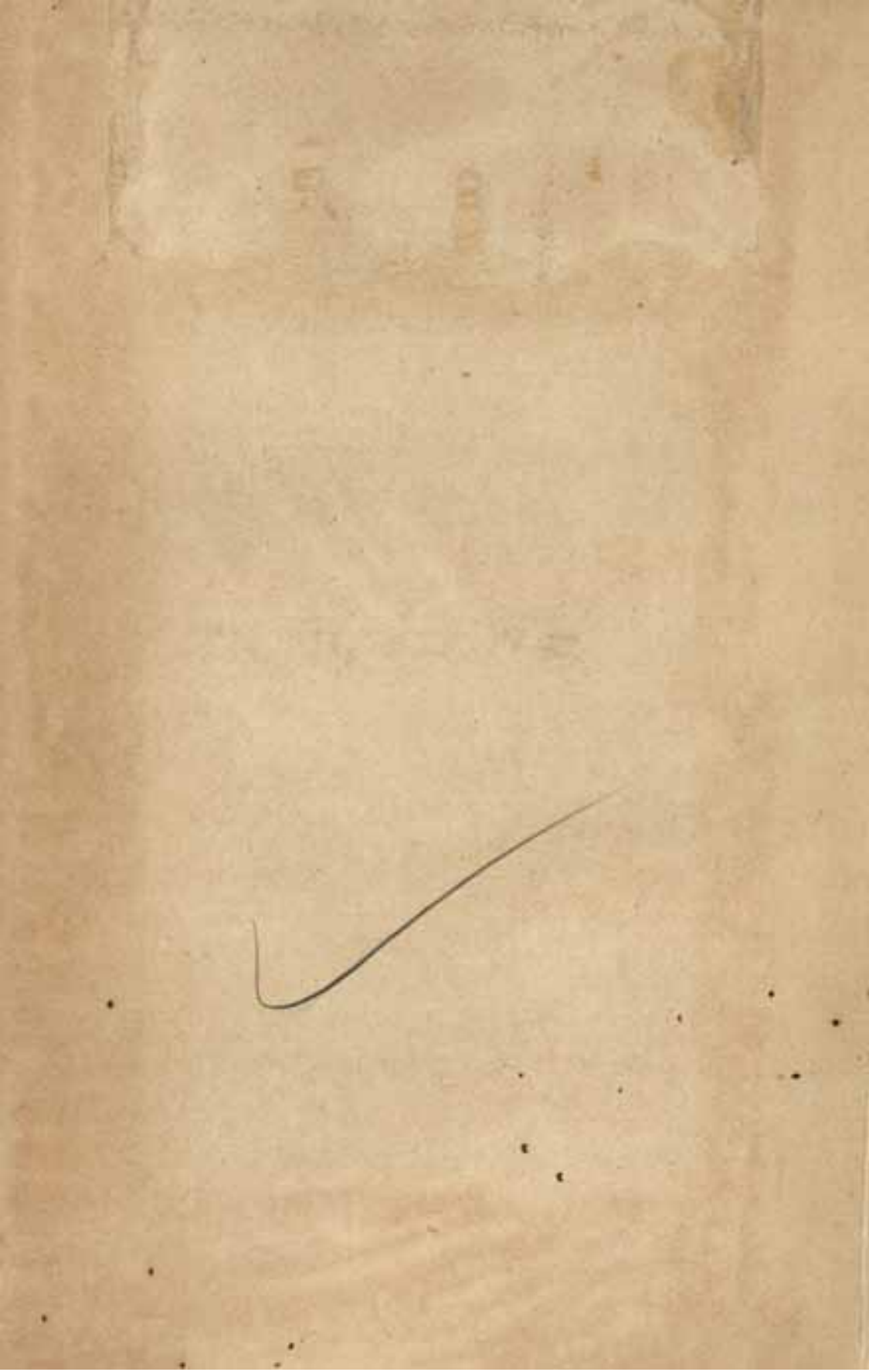
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## ADDITIONS AND CORRECTIONS.

- Page 23, line 19. Read *Hādīq* instead of *Hādīq*.  
 .. 52, .. 13. Read *Mur'tamad* instead of *Mur'tamid*.  
 .. 67, .. 29. Read *Haydarābād* instead of *Haydarābad*.  
 .. 77, No. 102. See the article on this work by H. Beveridge in the *J.A.S.B.* for 1895, pp. 194 ff.  
 A copy of the portion of this work dealing with Bengal is in the Library of the Asiatic Society of Bengal, and there catalogued as *Tawārīkh-i-Bangālāh*. This is the extract on which Beveridge's article is based. See the Catalogue of the Persian Books and Manuscripts in the Library of the Asiatic Society of Bengal, Calcutta, 1895, p. 182, No. D 331.
- .. 78, line 22. Read *Polynēsia* instead of *Polinisia*.  
 .. .. 32. Read *architectural* instead of *architectural*.  
 .. 97, .. 9. Read *gujār* instead of *guzār*.  
 .. 101, .. 15. Read *Nasāfi* instead of *Nasāfi*.  
 .. 102, .. 27. Read *Ġazanfariyāh* instead of *Ġazanfariyāh*.  
 .. 109, .. 8. Read *Husayn* حسین instead of *Hasan* حسن.  
 .. 122, .. 23. Read *Ibn-i Khātūm* instead of *Ibn-i Khātīm*.  
 .. 136, .. 32. Read *are* instead of *is*.  
 .. 147, .. 28. Read *Yūsuf* instead of *Yusuf*.  
 .. 148, .. 13. Read *Safawī* instead of *Safawī*.  
 .. 176, .. 24. Read *Harirī's* instead of *Harirī's*.  
 .. 190, .. 23. Read *Riḍā* instead of *Riḍā*.  
 .. 194, .. 20. Read *Gūfār* instead of *Gūfār*. The same correction applies to line 22 on the same page.  
 .. 219, .. 31. After 700b add. See also p. 119 in this Catalogue.  
 .. 236, .. 12. Read *Mahmūd* instead of *Mahmūd*.  
 .. 249, .. 9. Read *Maulawī* instead of *Maulawī*. The same correction applies to p. 252, line 5, p. 254, line 10.  
 .. 253, .. 6. Read *Bankipūr* instead of *Bankipūr*. The same correction applies to p. 254, line 5.  
 .. 273, .. 28. Read *Faydī* instead of *Faidī*.  
 .. 275, .. 11. Read *Tahmasp* instead of *Tahmasp*.  
 .. 276, .. 6. Read *Delhī* instead of *Delhī*.  
 .. 280, .. 29. Read *Hārīḡ* instead of *Hārīḡ*.  
 .. 281, .. 18. Read *Kamrah* instead of *Kamrah*.  
 .. 283, .. 6. Read *Qit'abs* instead of *Qit'abs*.  
 .. 302, .. 17. Read *Wāsūkhṭa* instead of *Wāsūkhṭa*.  
 .. 303, .. 23. Read *Jawhārī* instead of *Jawhārī*.  
 .. 312, .. 10. Read *Abū* instead of *Abū*.  
 .. .. 11. Read *Riḍā* instead of *Riḍā*.  
 .. 317, .. 24. Read *الطواف* instead of *الطواف*.  
 .. 320, .. 21. Read *Ahmadābād* instead of *Ahmadābād*.  
 .. 321, .. 22. Read *Shāhādah Mu'izz-ud-Dīn* instead of *Shāhādah Mu'izz-ud-Dīn*.  
 .. 329, .. 39. Read *Hāshirub* instead of *Hāshirub*.  
 .. 343, .. 3. After the word "work," add, like the one mentioned, p. 105 in this Catalogue.  
 .. 353, .. 12. Read *Arz* instead of *Arzu*.  
 .. .. 19. Read *Shawwal* instead of *Shawwal*.



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